HERALD OF THE MORNING.

The seed of the woman shall bruise the serpent's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn it, and overturn it, and it shall be no more until He come whose right it is; and I will give it him."

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first heavenly place.—The letter kills; the spirit giveth life. The letter shows forth his death; the spirit, the hidden meaning, that which the babes in Christ cannot discern; is that which, failing to discern, we fail to discern the Lord's body; that which we are to eat, by faith. To eat and drink the flesh and blood of the old covenant Jewish messiah, by faith, or any other way; has no virtue in it; "the flesh profiteth nothing." His body to which Paul refers is not that born of woman; he no longer knew that Christ, (2 Cor. 5: 16.) If we have THAT body and blood in mind, as that of which we, in any way partake, we are partaking unworthily. It is true, in the letter, showing his death, it represented the body broken for us; but its HIDDEN meaning is beyond the discernment of the natural man.

As to the time when we should partake, no command is given; nor is there any virtue in its oft observance. When instructing babes, it keeps Christ and him crucified, before their minds; and should be often observed. With those of full age as is now the case with us; my judgment is, to observe it, whenever we think we can benefit others by so doing. But by all means avoid passover days, thus continuing to observe feast days, or sabbath days of the "old covenant." (See Gal. 4: 10.) Worship after the newness of the Spirit.

With the 12th number of this volume of the paper, I purpose to have them bound, and hope to cover, in outline, all revealed truth. A few have already subscribed for it. I can supply separate back numbers, excepting No. 1.—The book, $1.

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MELCHISEDEC.

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually," (Heb. 7: 3.)

The question as to who is Melchisedec? has never been fully answered in harmony with all the facts concerning him. The reason for which has been, as expressed in chapter 5: 11; "Of which we have many things to say, and hard of interpretation, seeing ye are dull of hearing." It is the Spirit speaking by the mouth of the apostle. Like the things which eye had not seen, nor ear heard, the interpretation is only for them of full age, as expressed in verse 14.

We have always contended that Melchisedec is one of the official characters of Christ, as he pre-existed before being made flesh; "Who in the days of his flesh, when he had offered up prayers . . . was heard in that he feared," (Heb. 5: 7.)

—The flesh, as spoken of in the New Testament refers to the natural man, that which is born of the flesh: The natural man, and the natural seed, contrasted with the spiritual man, and spiritual

seed, (see Gal. 4: 23, and 29; also compare Phil. 3; 4, and context.—

The first reason why we claim that Melchisedec is one of the characters in which Christ pre-existed, in other words, that he was the one who was to become Christ, is that the Melchisedec order of priesthood, makes Melchisedec the head of that order; and being without end of life, he is still the head of his own order of priesthood. And as the head is superior to a younger member, if Christ and Melchisedec are not the same, there are two High Priests of the order that mediates between God and man, and Christ is No. two; while Inspiration informs us that there is but one mediator; and that Christ is exalted above every name that is named; which makes him the head of the Melchisedec priesthood.

The most conclusive proof however, that Christ and Melchisedec are one, is found in the fact that every thing said of Melchisedec applies to Christ, and to no one else; but could not be interpreted until since we have come into the unity of the faith, and of the knowledge of the Son of God.

To those who know the origin of him who is now the Son and heir of God, the language applied to Melchisedec will find easy solution; but only to such. Without father, without mother. As Christ was "the beginning of the creation of God," and "came forth from the Father," even as, to compare small things with great, the woman was taken out from man; he was without descent or genealogy, (R. V.) father or mother, even as was Eve. But is not God a universal Father? He is to be; but Christ as the universal mother,

was the angel of God's presence; God is not the Father of an angel; every seed brings forth after its kind: "Unto which of the angels said he at any time, Thou art my son? and again, I will be to him a Father? Then as Melchisedec, he was without Father, and though a universal mother, was himself, without a mother;—even, as on the human plane, Eve was without father and without mother.

But Christ certainly had a beginning, he was "the beginning of the creation of God." While Melchisedec was "Without beginning of days, or end of life." How can this apply to Christ? It does apply, and is the exact truth, as we shall see.

Before the worlds were made there was no measure of time. Days, years, and cycles had their origin in revolving worlds. When the universal mother came forth from God the beginning of the creation of God, there were no days; time, and all things was still in the womb of the future, not any thing that is made, was yet made. Eternity had no measured cycles; older than time. HE who was the beginning, elder than day and night, he himself was "without beginning of days. "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and for years." Melchisedec was older than the evening and morning of the first day. "Or end of life." Christ died and rose again. Suspension of life, to lay it down and take it again, is not the ending of life.—"My Father loveth me because I lay down my life that I might take it again."

"Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save him OUT OF DEATH, (R. V. margin,) and having been heard for his godly fear, though he was a Son, yet learned he obedience by the things that he suffered." Bear in mind that when he, the pre-existing co-worker with God, "emptied himself and was made flesh," he was flesh; with all the weakness of sinful flesh. Tempted in ALL POINTS as we are. He had desires and a will opposed to God's will. He was born of woman; had the old Adam nature, a son of the bondwoman, the Jerusalem that was in bondage; a nature "prone to evil as the sparks are to fly upwards. But notwithstanding the fearful task before him, he brought forth judgment unto victory. As the second man Adam, the promised seed of the woman, the restored life of the world being in him; one temptation given way to; one desire not in harmony with the will of God harbored for a moment; both his life OUT FROM DEATH, and that of the world, would have been blotted out of the book of life; and man dying as the beast dieth; like the beast, would have perished forever.

Tempted in all points as we are, with his own life and that of a world in the balance; depending entirely upon God; with no power in himself. —"of myself I can do nothing;"—do you wonder that with strong crying and tears, as it were great drops of blood, he cries, Not my will, Father; not my will but thine be done. For though a Son, yet learned he obedience by the things that he suffered.

HOW CHRIST OVERCAME.

The questions, how he succeeded where Adam failed? how he succeeded where all our race have failed? are easy to answer, without resorting to that heathen dogma of his being a demi God.

Like the first Adam, he was a created Son of God, when born of woman; and in this condition he was to overcome. When raised from the dead, God said of him, "Thou art my Son, this day have I begotten thee," "The first begotten of the dead."—So you and I will be begotten Sons, when "born from the dead," "children of God, being children of the resurrection."—The Spirit moved on the face of the deep, in the genesis of creation, and man was born of the earth. [Again the Spirit overshadowed organized earth, and a "second man Adam was brought forth.] If the one was a half God, why not the other.

What advantage then had Christ over Adam? [Adam could not learn obedience by knowing the evil of disobedience, without an experience of evil. He could not experience evil without sin; he could not sin without receiving the wages of sin; and being weakened by sin, had no power of recovery within himself. Jesus, born on the fallen plane, could learn obedience by the things that he suffered. In other words, he could suffer the effects of sin while he himself was without sin. And so his life remained unforfeited; death, or him that has the power of death, had no claims on him. When about to offer himself, he said, "The prince of this world cometh and findeth nothing in me," no mortgage on HIS life!] "No man taketh it from

me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10: 18.)

Christ, though a Son, could learn obedience by suffering, or experiencing the evil of sin, and yet remain sinless; his mind or spirit therefore, retaining all the vigor of a sinless being. Adam, with no knowledge of evil, and its fearful consequences; and no way to learn obedience by an experience of the evil of disobedience, unless he sinned, was powerless to resist evil. And becoming a sinner, lost the power of self-recovery by obedience; notwithstanding God should give a law, which if obeyed, man's forfeited life would be restored to him. By sinning, man's nature became carnal; and "The carnal mind is not subject to the law of God, neither indeed can be." But what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit," (Rom. 8: 3, 4.) To fulfil the righteousness of the law, is to bring about that for which it was ordained, namely, to give everlasting life to all who are obedient; (see Luke 10; 25–27.) The carnal mind cannot obey this law of love, or in other words, love God and his CHILDREN, with all the intensity that the law requires. First, our own fallen nature forbids it; second, our neighbour's fallen nature is not lovable.

Only a regenerated man CAN obey this law ordained unto life. And no one will get everlasting life, until he loves God and his neighbour as the law requires; because this is God's ordained way. And, as before seen, what Christ, in his Melchisedec character, sacrificed himself and was made flesh for, was to restore man to a condition that would enable him to do that which in his fallen condition he COULD not do. But first, we inquire how that could be accomplished by such a sacrifice, in accordance with the LAW that was ordained unto life? God, who changeth not, did not begin with one plan for developing Sons and heirs, and failing in that, devise another and easier plan. The plan started in Eden, with obedience and life; disobedience and death. And no one, not even our High Priest, who in the days of his flesh was exceedingly fearful lest he should fail, can win everlasting life on any other conditions.

Put aside all thoughts of pity, or grace, or the innocent suffering the penalty of broken law, instead of the guilty; since eternal life comes by obedience, and not by grace. Salvation from this lost and helpless condition in Adam, is of grace; but the same conditions of life and death set before Adam will still remain to the SAVED, or restored man. If it were not taught in Scripture, it would be self-evident that eternal life would not be given to one who could not, or who would not obey God. What is trial for, and why the promise to the overcomer, if these conditions are not to be carried out?

Christ did what Adam could not do, because as we have seen, he could learn obedience by suffering. He did what we cannot do, because his

mental powers not being weakened by sin, notwithstanding the weakness of his flesh, the law of his mind was superior to the law of his members. We, that is the church, delight in the law of God after the inward man; but the law of our members is superior to the law of our mind, so that what we would not, that we do. Our minds being weakened by sin, makes it impossible for us to obey the law ordained unto life, for failing in one point, we fail in all. The mind of man is the spirit of man, (1 Cor. 2: 11.) Our spirit is diseased by sin, and hence, cannot control our lives. Christ received his spirit (mind,) directly from God, and not from fallen man; hence, "the law of his undiseased mind was always superior to the law of his members; so that though tempted in all points, as we are; he was never overcome. It was a fearful struggle, as we learn in Heb, 5: 7; but he brought forth judgment unto victory, and was saved from death,—not from dying.—And we know how infinitely important to himself and the race, was his resurrection, or salvation from death.

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FAITH AND WORKS.

"But wilt thou know, O vain man, that faith without works is dead," (James 2: 20.)

No Scripture teaching is more fully confirmed than that man in the bondage of corruption cannot obey the law of God. No teaching is more clearly stated than that to obey that law, would entitle us to eternal life, independent of Christ and his sacrifice. It follows therefore, that to try to

do so, is to TRY to do that which, if successful, would render us and our eternal life, independent of Christ.

We can now understand why the law could not be fulfilled in us; i. e. could not give directly to us that for which it was ordained; and why a second man Adam, and a second birth, was a necessity. Man must have an experience of evil in order to know evil. He could not have the experience resulting from disobedience, without sinning, and if he sinned he MUST die.—There is no clashing between law, and grace; or justice and mercy. Grace and forgiveness are extended AFTER a just recompense for a broken law is executed. In Adam we die; forgivness of sin, or grace in no way sets aside the penalty of "dying thou shalt surely die." And for every deed there is a reward, "For we must all appear before the judgment seat of Christ, that every one may receive according to that he hath done, whether it be good or bad." Find the Scripture that modifies that, or makes it in any way exceptional: there is none. It is a false theology that teaches to the contrary. The law and the prophets are made void by their traditions. Christ sets man free from the bondage of corruption by a resurrection from death; but does not save man from dying. If he dies a second time, it will be for his own individual sin; and for a second death, no sacrifice is provided.

He died to save man from the first, or Adamic death and the bondage of corruption; that is all.

I will try to illustrate just what salvation means, basing the figure on Ps. 40: 1, 2; "I waited patiently for the Lord; and he inclined unto me and

heard my cry. [He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." This is just what Christ's death is to do for us.]

Although this refers to Christ, in person; fallen man is plunged into a horrible pit where, like men sinking deep into miry clay they are helpless and hopeless without outside aid. They can do nothing to free themselves from its pollution. On every side death is gathering them one by one, into a still deeper vortex. By the margin of the pit is a stream of pure water, flowing abundantly from a riven rock over which is written the invitation, "Wash, and be clean." Many of the throng of wretched creatures, have their senses so benumed, and so crased by the putrid corruption, that they revel in it and love its filthy lucre, grasping to themselves all they can get, even while sinking beneath its slime. He who cleaved the rock from which the fountain flows, has sprinkled a few of them however, with clean water that opens their eyes to the hope set before them; these cry out earnestly for help when they see the invitation to wash and be clean. Their hope inspires them to vigerous struggling to reach, and plung into the fountain. But do what they will, they still sink deeper and deeper into the mire; what they would, they could not do; and what they would not, that they continue to do. The will is right, but how to perform, they find not; the law that controls their members is too powerful for their will. Then a cry was heard, "O wretched man that I am, who shall deliver me from the body of this death"?

They would obey the law ordained unto life, but cannot until delivered from the bondage of corruption. The law cannot help them unless it is obeyed; they cannot obey, until taken from the horrible pit, and their feet placed on the Rock.

"The whole creation groaneth and travaileth together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body," sown in corruption, raised in incorruption. Thank God, deliverance comes through our Lord Jesus Christ. [For what the law could not do because of the weakness of the flesh, God sent Christ in the likeness of sinful flesh, not to obey the law of life instead of us, but to deliver us out of the pit, so that "the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."] To fulfil the righteousness of the law, is for the law to accomplish that for which it was ordained. With us, faith is counted for righteousness; the will is taken for the deed, so long as it is impossible for us to do. But while this obtains, we are saved only by faith, not in fact; we are still in the flesh, the natural man condition; but are counted as though we had died, been buried with Christ, and resurrected; that is, as though we had actually been born again, born after the Spirit, with our feet already on the Rock, where to will is to do; "for ye are not in the flesh," etc., (verse 9.)

Christ does not overcome for us; we must overcome, "even as he overcame." But he does deliver us from the bondage of corruption, and set

our feet on the rock, where, delivered from "the body of this death," we shall be free to follow the law of our mind.

We, the church, differ from the world, in that our mind or spirit, is educated to delight in the law of God while as yet it is impossible for us to obey that law; so that when delivered we shall be prepared to overcome immediately; since we are to be co-workers with Christ, (as a bride,) in the regeneration of the world.

There is order and beauty in Bible evolution, the unfolding of the Divine plan of development. Christ, the Bridegrom, being the seed of promise in whom the lost life of the race was restored, to retain that life unforfeited through death, won life, or rather maintained his right to life, by his obedience to the law ordained unto life, in spite of the weakness of sinful flesh, a nature prone to evil; "For he took on him the nature of the seed of Abraham, for the suffering of death." Hence, with him, only the body born of woman, needed regeneration. With the bride, in whom both mind and body must be regenerated, faith is counted for righteousness, until the body is delivered from bondage, and the POWER to obey is attained. Then works and faith are married; the commandments of God and faith in Jesus, united into one body, constituting the mother system; of which is to be born children after its likeness; children of God, born, generated, by faith and obedience.

Is this not a Godlike plan? Ought we not to win eternal life by obedience to the law ordained unto life? Is it asking too much, considering what God hath prepared for them that love him, that

when we come to know him, we should love him with all our mind, and soul, and might, and our brother, the other Sons of God, as ourselves? This is all that is required, all the conditions in order to overcome, and win eternal life.

To love our neighbour, like all Scripture, has a spirit and a letter. Our neighbour is one who does that which is right toward us. And we are a neighbour, only on like conditions. See parable of the good Samaritan; "which, think you was neighbour to him?" to the man who fell among thieves. Then, as those accustomed to do evil, can no more learn to do well, than can an Ethiopian change his skin, or a leopard his spots; it follows that we have no neighbour, in the complete sense; nor are we neighbour to others.—The law, as given to a typical seed is a shadow, and never designed to be fulfilled on this plane of life, except by Christ in person. The law could not do that for which it was ordained, because of our inability to obey it; and it was God's purpose to send Christ to remove the disability before it was expected to do that for which it was ordained.—

To do good, is to be a child of God; to do evil, a child of the devil. "Ye are of your father the devil, and his works ye do. If ye were the children of Abraham, ye would do the works of Abraham," etc. The law will therefore, be obeyed only by children of God, being children of the resurrection. The old Adam man surely is accustomed to do evil, as the sparks are to fly upward, and there is none that doeth good, no not one. It follows therefore, that no man in the bondage of corruption, ever did or ever can love his neigh-

bour, even if he had one, as he loves himself.

The law as given to natural or fleshly Israel, is a shadow of something to come; and was given to a typical people; while its fulfilment belongs on another plane of life. It was given only to the children of Sarah, not of Hagar; and these two woman of the Abrahamic allegory, "are the two covenants;" the covenant which was unto death, was with the natural man or natural seed, while the resurrection covenant is the free woman. Sarah was the free woman only in figure; the Jerusalem that is above, which is free, and the mother of us all, is the REAL free woman. And when we who have the firstfruits of the Spirit, receive the adoption, to wit, the resurrection, or redemption of our body, we shall be born again of the Jerusalem that is free; and so become sons of the free woman. While, in due time, the groaning creation shall be delivered into the same liberty. And bear in mind, the law was not for the son of the bondwoman, but only for the son of the free woman. In other words, the law ordained unto life is designed for the resurrected man, and not for man in the bondage of corruption, who is not subject to the law of God, neither indeed can be.

The law is spiritual; it was given only to the seed born after the Spirit, not to him that was born after the flesh, (see Gal. 4: 29.) The law was for the circumcision, not for the uncircumcision. That made with hands, is not circumcision. Circumcision is the putting off of the body of the flesh; this in which we groan, being burdened; the body of this death. Put off in figure, when we die and are buried with Christ in baptism.

The Isaac race were a resurrected seed in figure, born of the restored life of the free woman.

The second house of Israel, the gospel church, are also born of resurrected life in figure. These are the two typical houses of Israel that in the real free woman system, the New Jerusalem, are to become one, (Rev. 21: 12.) The law of carnal ordinances was given to "Israel after the flesh," and shorn of its carnal ordinances, to the typically spiritual Israel, or the gospel church; love to God and our neighbour covering the entire matter.

Man in the bondage of corruption, being the REAL son of the bondwoman; it is not God's purpose to give him eternal life. The plan requires his death and resurrection; a second birth on the free woman plane before the law can benefit him. Hence, to both the Jewish and gospel church, it is death; a sword in the hand of sin to slay us, (see Rom. 7: 11.) Excepting Christ himself, no one ever did or ever will find ought but death, in observing or worshipping after the oldness of the letter. To love God and your neighbour as the law requires, is not only impossible while we are in the bondage of corruption, but God never designed that we should fulfil its requirements. It would be giving eternal life to the natural man. God knew when he gave the law, that it could not impart life to fallen man. He knew the weaknes of man: that it required our redemption before the righteousness of the law could be fulfilled in us.

This sword by which sin slays us, benefits us in that it is a schoolmaster's whip to make us flee for refuge to Christ, who is the end of the law to every one that believeth. Further than the in

struction we get from it, we have no present use for the law. To try to keep even the spirit of it, to say nothing of its carnal ordinances, is TRYING to win life independent of Christ. Is that what a christian is supposed do? Keep the two commandments, love God and your neighbour as the law requires, and you need no Christ in order to win eternal life. But should we not TRY to keep all the commandments? No! I answer. Between the law and God, there is no Christ nor any need of any other mediator than Moses. One whole age, without an individual case of success, ought to satisfy any one that man that is born of woman, accustomed to do evil, can never learn to do well. It should satisfy any one, that we must be delivered "from the body of this death," our "feet taken from the horrible pit and miry clay, and placed on the rock," before we can DO anything for ourselves. We can desire to be obedient to the law of God; every true christian does. We can groan within ourselves, waiting for the adoption, to wit, the redemption of our body; we can cry aloud in our anguish, "O wretched man that I am;" but Christ alone can deliver us from this bondage of corruption. We must be born of the free woman; and not until then, will eternal life, that comes by obedience, be within our grasp.

The mistake of christendom is, not in trying to do right, but in trying to follow the teaching and example of Jesus the Jewish messiah, in order to win eternal life. Notice the difference before and after his death and resurrection. Before that, to the question, "Good master, what shall I do to inherit eternal life? the answer is, Keep the commandments and thou shalt have life." After that, to the question, "Men and brethren, what must we do? the answer is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

To try both ways, is spiritual adultery; trying to worship after the oldness of the letter, and the newness of the Spirit; trying to serve two masters. To try to please God, to court his favor, by keeping any one or all of the commandments, is trying to climb up some other way; "I am the door, he that climbeth up some other way, is a thief and a robber," said Jesus. But faith without works is dead. True! but are there no works excepting those of the law which is ordained unto life? no works that we CAN do? no works by which we can show our faith? To pretend to keep the sabbath or seventh day as the law demands; is not showing your faith by your works; but your lack of faith in Christ, as the door. Why pretend to do what you know you do not and cannot do? God is not mocked, "what the law could not do, because of the weakness of the flesh," we need not try to make it do. But should we not TRY to keep the first two commandments, love God and our neighbour? No! I answer. We cannot love God as a matter of duty. We can love him only when we know him: "and no man knoweth the Father save the Son, and he to whom the Son shall reveal him." The law, if obeyed, entitles us to life, but a knowledge of the only true God, and Jesus Christ whom he hath sent, also entitles us to life eternal. Hence, to know God, is to love him; hence again, we cannot obey the first commandment until we come to a knowledge of God, whom

no man save the Son knoweth; and Christ, who was the end of the law, to every one that believeth, and who knew God, is the only one who ever did keep the law. And only those to whom the Son shall reveal him, (the Father,) therefore, will ever get eternal life. Thus the law, ordained unto life, is powerless until Christ steps in and does his work; and so it brings us to Christ. O wretched man that I am, who shall deliver me from this weakness that makes it impossible for me to do that which the law requires?

Why try to do that which God himself tell us, again and again, that we cannot do? Do we show our faith in Christ and his work, by going back, and TRYING to do that which if successful, would set aside the necessity of a Christ? O how blind are those who thus try to make void the gospel. Be patient, brethren, the coming of the Lord draweth nigh. Then, when taken out of this horrible pit, and our feet set on the Rock, there will be a little company of firstfruits, who "keep the commandments of God and the faith of Jesus."

Works by which we are to show our faith, are not the works of the law, "which if a man do he shall live by them." Such works deny our faith. It is "climbing up some other way." I am saved by faith; and to show that I believe it, I do that which IF I DO, makes faith void, or of no value. If you had confidence in either one, you would not attempt to serve two masters, and so fail with both.

Legal sabbath keepers are not alone, in trying to show their faith by works, which if they DO, would make faith of no value; but all those people who think that it makes little difference what a man believes, so long as he sincerely tries to do what is right. These all, instead of showing their faith by their works, show, by their works, a lack of faith. [Sincerly try to do right, and believe in Christ, as your substitute, and when you die you will go to heaven; is the faith of christendom; and in some degree, we admit, they show THEIR faith, by their works.] But in it all, there is not one grain of "THE faith as it is in Jesus," the Christ Jesus whom Paul knew, (2 Cor. 5: 16.) Many wonderful works are being done "in his name;" and from the natural man stand-point, are good works, and will have their reward; even a cup of water given, will not be forgotten. [But the works that show our faith, are of another order, works that the natural man who has no faith, or one who has not the true faith, is absolutely unable to do. If this were not so, and I show my faith by works which any kind-hearted man with no faith or with a false faith can do, then it is not true, that by their works ye shall know them.]

The man who is "risen with Christ," is counted as if he were a resurrected man; old things are become new. He is no longer of the world; nor in the flesh, or natural; but has passed through the first vail into the holy place; having been circumcised in the circumcision of Christ, being buried with him in baptism, he is a NEW caeature. This is not a realized fact, but we are to count ourselves as being new creatures. Here is where the trouble is, O wretched man that I am! Being in fact still of the old Adam race; still in the bondage of corruption; still in the weakness of a fallen

nature, which weakness makes it impossible for me to do that which I would, and compells me to do that I would not; and yet, thank God, I am circumcised in heart, and in spirit; with my mind I serve the law of God, although in the horrible pit, and groaning for the adoption, to wit, the redemption of my body. O that my feet were on the rock, that I might wash and be clean. But now is my salvation nearer than when I believed; and he that the Son maketh free, shall be free indeed.

The works of one so conditioned, are necessarily, so far as righteousness is concerned, as filthy rags; he can do nothing but flounder in the horrible pit; covered with wounds and bruises, and putrifying sores; from the crown of his head to the soles of his feet, there is no soundness in him. He can be kind to those conditioned as he is, but so can others, and all such kindness will be rewarded, whosoever they may be. How then is a believer in Christ better off, or different from other men? it may be asked. He has a hope, I answer, that reaches as an anchor to that within the vail, whither our forerunner has gone; and holding fast, neither life nor death, nor any power can separate him from that by which he is anchored. He is not yet delivered from the horrible pit; if he were, he would no longer need the anchor; why hope for that we already have; but if we hope we do with patience wait; knowing that "we are kept by the power of God through faith unto salvation ready to be revealed in the last time."

In fact we are as deep in the mire as other men, and have no right to say, "stand by thyself, for I am holier than thou." The Pharasaic spirit is

not yet dead, however; there are those who think because they have a hope, that they HAVE already been washed, that they are clean, that they are now whiter than snow; that they are not like other men. Well, let them repeat the Pharisee's prayer, and thank God for it, as the publican's prayer is for them out of date.

We are saved by faith, not in fact, "Now faith is the assurance of things hoped for," (R. V.) not of things already possessed. We can only serve God in mind, or spirit; and the fruit of the spirit is purely mental, "peace, joy," etc. We serve God with the mind, in opposition to the law of our members; hence, our service or work is purely mental: "This is the work of God, that ye believe on him whom he hath sent." There is plenty of work, "let every man build, but take heed how he build; for the day shall try every man's work of what sort it is," hay, wood, and stubble; gold, silver, and prescious stone. As it is only the inward man, or law of the mind, that delights in the law of God, while the outward man, or law of my members, is not subject to the law of God, it is evident that the works of the two natures are each on its own plane. By faith I am on the rock, my spirit or mind, (for they are one,) is free to act; but it is only mental action, since, "how to perform I find not."

Imagine yourself in the "horrible pit;" but by your faith in a promised deliverance, hope anchors you to the rock. You would gladly obey the law inspired by the love of God; having learned to delight in all its requirements; but with your members engulfed in the miry clay; helpless and

miserable, you can only groan within yourself, waiting for the redemption of your body. You cannot do what you would; what works then can you do to show your faith, except by building up the inner man, day by day? strengthening and enlarging your faith and hope. And that is the work required in order to show your faith.

Our faith in God and Christ increases as our knowledge of them increases. Without knowledge, we can have no faith. "How can they believe on him of whom they have not heard?" At first the natural man knows nothing; "No man knoweth the Son; and no man knoweth the Father, save the Son," etc. But you must know them before you get eternal life: "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

This knowledge does not come without labour, the slothful cannot find it. "If thou shalt lift up thy voice for understanding, if thou search as for hidden treasures, etc. then shalt thou find the knowledge of God." Helps are set in the church, until we all come unto the unity of the faith, and of the knowledge of the Son of God. Faith without works is dead. And be assured, that building up the inner man, and strengthening your faith by increasing your knowledge of God and Christ, is the only work that counts, in winning life everlasting.

There is another kind of work not to be overlooked, by which we can lay up treasures in heaven; i. e. Christ's kingdom, the world, KOSMOS, to come.—KOSMOS means ARRANGEMENT,—Young;—the same meaning as covenant; hence, the world

to come, is the resurrection or free woman COVENANT, by which man passes from the COURT into the HOLY PLACE; one step nearer to God: the first heavenly place.

This work by which we can lay up tresures in heaven, which all can do, saint or sinner; is doing for each other; helping the needy; raising the fallen; in short, every thing that comes under the head of good deeds one to another, while in this bondage of corruption; every deed, good or bad, is to receive a just recompense of reward. A man of the world can do as much, and as acceptably, as a christian: and will be as justly rewarded. "Whosoever" he may be. He has laid up treasures in heaven; since all that die in Adam, when made alive in Christ, will be there; but under different conditions. Some in the throne, others, who build with hay, wood, and stubble, suffer loss, and serve before the throne. While the world will serve and obey, without the city.

Let it be distinctly understood that good deeds are not belittled; verily, they will have their reward. But the works that show our faith are on a higher plane. Striving to come to a knowledge of God and Jesus Christ, in order to build up our faith in them; searching for the truth, in order to know what to believe; building up the inner man by familiarizing ourselves with that life we hope and believe is in store for us; thus setting our affections on things above; and striving to lead others to do the same; is the work of God; the work by which we show our faith; that is, the true gospel faith. And "Know, O vain man, that faith without works is dead."

THE TEN COMMANDMENTS.

Excepting the sentiment of love to God, all of the ten commandments are in the letter, purely carnal; and designed exclusively for "Israel after the flesh." Carnal, being that pertaining to the flesh, or natural man; as contrasted with the spiritual. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," refers to NATURAL things and fleshly Israel; with no application to the gospel church or spiritual Israel. Was not the long life promised, natural life? the father and mother the natural parents? and they children born after the flesh. If that is not a carnal commandment or ordinance, (they are one and the same,) I fail to see what could be. It relates entirely to natural things, and was given only to "Israel after the flesh," Certainly, no such promise of long life is made to us, and no land is given to the church in which to enjoy the long life.

I speak of this to show that the ten commandments are no more designed for the gospel church, than any other part of the law. They have a special importance as being the law which was ordained unto life; and which WILL yet be fulfilled in and by the true seed of the true free woman.

"Thou shalt not covet thy neighbours wife, nor his ox, nor his ass, nor any thing that is his." Is a carnal ordinance. Take the sabbath, the seventh day. This, above all others, is especially so as it applies even to the animal race. Its application was to be as strictly enforced on them as on

the people. It required no worship, only a cessation of labor; applying with equal force to man and beast. And more, it was to commemorate the old creation or genesis; that pertaining to the natural man, the old Adam race; and hence, given to natural Israel, children of the Jerusalem of bondage, answering to the natural man; and has no place whatever in the NEW creation, or bearing on the new man. "Behold, I make all things new," began, of course, with Christ, the second Adam. And made alive in him, we are new creatures; and the cosmos over which he presides, is to be a "new heavens and a new earth."

In the new creation, I can see no place and no Scripture to link the seventh day sabbath with the new creation. It is true, they lap, one on the other; the seventh day of the old, being the first day of the new; and the "Times of the restitution of all things," being the antitype to the Jubilee, which completed the entire system of sabbaths under the law, seems to link the shadow and substance. Otherwise I see no relation between the old and the new. The rest that remaineth to the people of God, (Heb. 4:) is antitypical to the rest that Joshua failed to give them; the rest that God swear in his wrath that some should not enter. This, evidently referred to those who fell in the wilderness, it has not the slightest reference to a seventh day. It is typical of the heavenly Canaan, our final inheritance, into which we enter on the EIGHTH day, when the second vail is pastsee.

So absolutely is the old creation seventh day sabbath confined to fleshly Israel, that neither Christ nor the apostle would even name it, when

referring to the law. On a number of occasions, in directing them to keep the commandments in order to get eternal life; Jesus refers in detail to several of them, but in no case to the seventh day. So Paul, in Rom. 13: 9, names five, saying nothing of this fourth commandment, and adds, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."—It is doubtful if seventh day keepers under the gospel, in referring to the commandments, could be induced to follow the example of Christ, or of Paul; they would be more likely to call the apostle to task, for his "IF there be any other."

The gospel church can no more fulfil the two commandments, or spirit of the law, than could the Jewish church the letter of the law; and for a like reason, the weakness of the flesh.

Let it be remembered that the law ordained unto life, namely, the ten commandments, are given only to Israel, the seed of the free woman; not to the children of the bondwoman. And that the Bible is one great allegory, in which God speaks in figures, parables, and dark sayings; for the express purpose of keeping the natural man from getting eternal life. This purpose is first manifested in the figure of the flaming sword to guard the tree of life. It is manifested again, in the call of Abraham, and the complete arrangement by which he became a father of many nations. The first or natural son, born by the natural law of generation; the second son and heir, born of resurrected life, etc. He who cannot discern the Adam race born in bondage, and the Christ, or

resurrected man, in Abraham's two sons, need no longer try to see the spirit, or hidden meaning of the word through the letter, Another grand allegory is contained in the entire Jewish tabernacle, or worship; "which was a figure for the time then present." While the true tabernacle system of which Jesus is the minister, contains the spirit, or hidden meaning of all those typical ordinances. So the Israel of that tabernacle system, were not the real Israel, any more that Sarah was the real free woman, "the mother of us all." This being true, the law, shorn of its carnal ordinances, really belongs to the resurrection age, and a resurrected seed, even as was the Isaac race in figure.

God moves slowly; the evolution of Sons and heirs, requires time; and types and figures of the perfect, are used to educate the imperfect child. But when the law ordained unto life, is given to those for whom it is ordained, it will give that for which it was ordained.

As the gospel church is a typical seed on the spiritual plane, the spirit of the law is given to them entirely shorn of its carnal ordinances; for the same reason that the carnal ordinances, or the letter of the law was given to the natural seed: not that they should win life by obeying its demands, since that were impossible; but to teach the gospel church the necessity of a Christ, or a second birth; even as it was a schoolmaster to the Jew. True, they stumble as did the Jews. Each in turn believing themselves to be the REAL heirs or seed of promise. One because they were children of Abraham on the natural plane; the others because they think they are children of Abraham

by faith. But what Christ said to the one, is also true of the other, "If ye were children of Abraham, ye would do the works of Abraham."—In this allegorical teaching, the father of the typical seed is made to answer in place of the true Father of the true seed, in order to carry out the figure with the gospel church, as with the Jewish church. Hence the Abrahamic figure is continued in New Testament teaching.

Notwithstanding it is so clearly stated that our salvation is of grace, through faith; that to keep the law by WORKS,—make the attempt by works such as we can do,—makes us debtor to the whole law, by a tacit acknowledgement that we are under the law; for "know ye not that to whom ye yield yourselves servants to obey, his servants ye are?" Still men try to gain heaven by their good deeds. I know that christendom at large, claim that their salvation is by grace through faith; and then say, if you try earnestly with your whole heart to be good and obey God, it makes but little difference what you believe. Their works are not such as show their faith in the gospel plan, but rather in the Mosaic plan, And by their works ye shall know them, They are unconciously perhaps, but still trying the legal road to heaven; instead of recognizing the fact that the law can do nothing for them, because of the weakness of the flesh; that in spite of their best endeavors, it can only bring a curse upon them, (see Gal. 3: 10.) This tacit acknowledgement that they reckon themselves as under the law, the ten commandments, since it is to them Christ always refers in directing those under the law, how to obtain eternal life; is proved not only by their works, but by their trying to follow Jesus, the Jewish Messiah who did secure eternal life by obedience, as their example.

It has already been proven that in his character, as sent to them that were under the law, he had nothing for us; and is not to be recognized as our Christ, or Messiah, (see 2 Cor. 5: 16.) Following him, they can do no other than reckon themselves as under the law, the ten commandments; what Jesus calls the law, (Luke 10: 26.) What Paul calls the law, (Rom. 7:) when showing that if not delivered from the law, as is a woman from a dead husband, if joined to Christ, we commit adultery.—"I had not known lust, except the law had said, Thou shalt not covet, (verse 7.) See verse 10; it is the law ordained unto life, but found to be unto death, from which we are delivered. If it is not the ten comandments of which he speaks, as some contend, why quote from them to establish his point? It is the law ordained unto life, that is found to be unto death; hence, it is certainly the ten commandments. If more proof were needed to establish the fact that to TRY to keep the ten commandments, the only way of life offered under the law, but done away under the gospel; is to TRY to win life independent of Christ; you need only refer to 2 Cor. 3: 7–11. Here it is affirmed, "If the ministration of death, written and graven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away, (glory, is supplied,) How shall not the ministration of the

spirit be rather glorious? . . . For if that which is done away was glorious, much more that which remaineth." The only writing on stones, connected with the glory of the face of Moses, was that of the ten commandments. And in verse 6, they are called "the letter that kills."

Why is the law, ordained unto life, which if a man do he shall live by it, done away in letter, not in spirit? Because, in this condition of bondage and weakness of the flesh, the law can do nothing for us, only to show our weakness, our absolute dependence on Christ. Hence, in coming to Christ we must renounce all hope of benefit from the law; we cannot serve two masters; we cannot have two husbands. Until you are dead to the law, you cannot "be married to another, even to him who is raised from the dead," without committing adultery. Make your choice, but do not try both ways.

We, the spiritual house, (in figure,) can no more keep the spirit of the law, than could fleshly Israel obey the letter. Our feet are not yet taken from the horrible pit, and set on the Rock, only by hope. We are not yet resurrected, only in figure; nor are we yet delivered from the weakness of sinful flesh. In short, the true Israel for whom the law is ordained to give eternal life, has come as yet, only in shadow; save in the person of the Son of the free woman, the antitype to Isaac, and who is not yet married. We are still surrounded by shadows; that which is perfect not having yet come.

The spirit of the law is all embodied in love to God and Christ. I will try to show the spirit, or

real hidden meaning of what Jesus called the second commandment, and like unto the first in importance, (Matt. 22:38.) To love Christ is as important, as great a commandment as to love God; this is the second commandment, and on these two hang all the law and the prophets.

Our neighbour is one who does right; such an one is a child of God. A child of God is a brother to Christ, (Matt. 12:50.) "There is none that doeth good." Christ, our elder brother, is our only neighbour; and the only one who ever kept the commandments. And as yet, the only Son of the free woman, those for whom the law was ordained.

"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." This, in spirit, belongs to the gospel church, just as truly as it belonged in letter to Israel after the flesh. And I may add, the other nine are in the letter, no more designed for the gospel church, than is this one. Those not freed from the law, before being joined to Christ, are adulterers; and no adulterer shall inherit the kingdom of God. How a law-keeper can escape being counted a servant of the law, even by his own conscience, is beyond comprehension. It is the ten commandments, to which the 7th of Rom. and 2 Cor. 3, refers, and ONLY to them, when speaking of the law; as any one can see.

The 5th commandment, "Honor thy father, etc. in spirit, like the others, applies to the resurrected race, the son of the free woman. God is our Father, and Christ our mother; and long life in the land, etc. The promise to Abraham was that

he "should be heir of the world," (Rom. 4 13.) The meek shall inherit the earth, (Ps. 37.) With long life will I satisfy him and show him my salvation, (Ps. 91 : 16,) It is not man in the bondage of corruption for whom the law was ordained, "which if a man do, he shall live by it." God does not want, nor will he permit the fallen man, Jew or Gentile, to put forth his hand and take and eat and live forever. Until delivered from the WEAKNESS of the flesh, the law can not help him; ye must be born again; not merely in figure, but in fact, delivered from the body of this death.

We, the gospel church, are dead to the law by the body of Christ; we are joined to another; and if we walk after the spirit, to such, there is no law. We do not show our faith by the works of the law, "for by the works of the law, shall no man be justified." The works of faith, is to believe in God and Christ. Each man believes just to the degree of his knowledge. The work of God, the work to stand the fire, is that which brings us to the unity of the faith, and the knowledge of the Son of God. Good deeds one to another, feeding the hungry, clothing the naked, visiting the sick and imprisoned, works which any man of the world can do, will be richly rewarded, but have no bearing whatever in winning the prize of the high calling of God in Christ. I know Matt. 25: 31, and on, will come to mind, to prove that eternal life depends on just such works; and so it does; but it is for the son of the free woman who will keep the commandments of God; and the faith of Jesus, when seated on his throne of glory. This stone of stumbling will be made plain in next paper.

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Old series, from 1873 to 1896.

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Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 1.] FEBRUARY, 1898. [No. 11.

KEEPING THE LAW.

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"The law is not of faith, but the man that doeth them, shall live in them." These and similar Scriptures should convince us that in consequence of the weakness of the flesh, the christian is delivered from the law which is unto death, because of his inability to meet its requirements; for to come short in the least degree, is to lose all. We cannot serve both; if we cling in any degree, to the law, we must give up Christ; if we are united to Christ we must be dead to the law. The law referred to which is unto death, is that of the

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ten commandments, as is clearly shown in 2 Cor. 3: 7; also in Rom. 7; 7. But is it not right to keep the commandments of God? Why ask such a question? is it not right to do that which we are repeatedly told that it is impossible for us to do? But is it not right to TRY? Is it right I ask, to TRY to serve two masters? Is it right for a woman to be joined to two husbands, because they are both good? The law is spiritual and good; and so is Christ; but you MUST renounce one or the other. It is so hard to reckon yourself dead to the law; and learn that the ten commandments, graven on stone, are for the natural man, and were broken; like the first tables of stone prepared without a mediator. God prepared them without the aid of Moses, (Exo. 32: 16;) who dashed them to pieces. For the second writing, a mediator was chosen to prepare the tables, (Exo. 34: 1;) these were to be hewed out of stone, like the first, (the natural man,) and when God had written the law upon them they were deposited under the mercy seat, in the holy place, and remained unbroken. It is so hard for us to see the spirit of the word, through the letter, and learn that WE are the tables of stone; that until the mediator has prepared them, God will not write his law upon them.

Ex. 24:12 Deut. 5:22

These commandments were the covenant, (Exo. 34: 28.) In writing the first tables or covenant, nothing is said of the shining of the face of Moses, but when this NEW covenant was written, his face was glorious. "I will make a new covenant with the house of Israel and with the house of Judah, . . . I will put my laws into their mind, and write them in their hearts," (Heb. 8: 8–11.) "I will

take the stony heart out of their flesh, and will give them a heart of flesh, and they shall keep mine ordinances, and do them," (Ezek. 11: 19.) Then, when given to the Israel of the TRUE tabernacle of which Jesus is the minister, love, which is the fulfilling of the law, will be graven on our hearts, by the finger of God. Then, indeed, we shall delight in the law of God. But we must wait until the Mediator has prepared the tables.

The two women, Hagar and Sarah, are the two covenants, (Gal. 4: 24;) and that made at Sinai, answers to Hagar, the servant, (verse 25.)

"Moses was faithful in all his house, as a servant; but Christ as a Son over his own house, whose house are ye," etc. The law given at Sinai was given to that house of servants; as every one knows. Now let us suppose a great king to have made a special code of laws for the servants of his household, while as yet he had no sons; in process of time sons are begotten, and while under the mothers care, and of tender years, the servants get some of the young princes to visit them, eager to impart instruction. Your father has a code of laws for all his subjects. We think you are old enough to learn them so that you may always be obedient to your father, for his wrath is terrible on all who break his laws; said a servant, to one of the young princes. "Thou shalt not steal," is one of his commands. You had better remember this; the punishment is severe. Thou shalt not covet from thy neighbour, is another. Thou shalt not—Stop! stop, cried the prince, his little eyes flashing: my mother said that love is all the law there is for us; that

such laws were made for evil doers ; I shall go right away. You have nothing only what my father gave you ; and said they were temporal, and would fade and have to be burned up. They were not made to endure. Your gold is spurious ; I heard father say it could'nt stand the fire. Mother said all your gaudy garments are moth-eaten ; even your persons are not clean. Why should I covet any-thing belonging to you? Father's storehouse is filled with riches ; gold, silver, precious stones ; raiment, clean and white ; and food that angels might covet. And he never locks the door, but tells us children to take all we want. We cannot steal, for father says, all that he has is ours. I do not believe my father meant those laws for us ; he said that if we loved him and our mother, with all our heart, that was law enough for us. And WE don't call that a law, for every one who gets acquainted with them say they can't help loving them.

The king on hearing of this officious interference of the servants, gave strict orders to the steward of his house to see that the children had no more intercourse with the servants, as they were a hard and rebellious crew who had never obeyed the law, and yet were eager to bring his children into their condition of bondage to a law made only for evil-doers like themselves. That he desired his children to receive only such instruction as their mother saw fit to give them ; as the mother who knew all his plans concerning their future, was the best and only safe instructor for children of their age.

TO SEVENTH DAY SABBATH KEEPERS.

Is it possible that one who is trying to keep the old covenant sabbath ; and hence, is a servant of that covenant ; for unto whom ye render yourselves servants, his servants ye are ; can satisfy himself that he is dead to the law, and joined to Christ. Do not deceive yourself, and say, The law referred to in the 7th of Romans, is that of the ceremonial law, called carnal ordinances. You know the carnal ordinances were not ordained unto life ; nor were they spiritual. And you know that verse 7, Thou shalt not covet, is one of the ten ordained unto life, of which he is speaking.

The seventh day sabbath was given to the natural seed ; and, as you try to show, was designed for the entire race, and was observed before the flood. Which, for argument sake, we will admit without proof, since the natural seed answers to the natural man. It points backwards, does it not? back to the old genesis. It does NOT point forward ; hence, it is not even a shadow of good things to come. It is not a type of the sabbath that remains to the people of God. Joshua failed to give typical Israel rest, at the end of their forty years of wandering ; during which journey many whom God swear in his wrath, should not enter into his rest, fell in the wilderness. But there was no seventh day, or seventh thousand, or any other seven about it. Canaan, their final inheritance was the typical rest ; and our final inheritance, which eye hath not seen, is the antitype. The seventh day of the Lord, or seventh thousand, is the last day of a week for humanity ;

but the seventh day for the old Adam, becomes the first day of the new Adam. It is the beginning and end, of "the times of restitution;" while time, in the "new heaven and new earth," is no where divided into sevens,—that we know of.—The seventh day sabbath, therefore, unquestionably belongs to the old creation and "old man;" while, if you belong to Christ, and are a "new creature," you belong to the new creation. How then can you consistently continue to worship after the oldness of the letter? No one denies that you have abundance of Scripture to prove that Israel after the flesh, were commanded to keep the seventh day, because, in the old creation, God rested on the seventh day. But a mighty change and forward step in God's dealings with humanity was ushered in at the resurrection of Christ; old things passed away, and all things became new, in HIS sight; so that WE are no longer to recognize ourselves as belonging to the old creation. Israel, after the flesh, (1 Cor. 10: 18,) and God's laws for them, have no place this side of that line. "Henceforth know we no man after the flesh; yea, though we have known Christ, after the flesh, yet now, HENCEFORTH, know we him no more."

How is it? that you, as well as all believers in the "outward Jew" being still recognized as the "Israel of God," persist in shutting your eyes to this change from the flesh to the spirit. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh, reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting," (Gal. 6: 8.)

"MY TWO WITNESSES."

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks," (Rev. 11: 3, 4.)

This is the revelation of Jesus Christ, signified by his angel to his servant John. The speaker being Christ himself; the witnesses are Christ's two witnesses. This implies that Christ has but two; or at least that he has two, so far above all others that they stand alone in their pre-eminence.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me," (John 5; 39.) The Scriptures to which Christ and the apostles refer, are always the Old Testament, or covenant; the New Testament not being then written. Here then is one witness as Christ himself affirms, and one which is pre-eminent. But he has two, yea, three; the New Testament testifies of him, being a record of his works. "Ye sent unto John, and he bear witness unto the truth; but I receive not testimony from man; · · · I have greater witness than that of John; for the works that the Father hath given me to finish, the same works that I do bear witness of me. · · And the Father himself hath born witness of me, (see John as above)

Here then are Christ's two witnesses; greater than John, the greatest born of woman; acknowledged as such by Christ himself; while affirming that he receives not testimony from man. The

Father had born witness, when he acknowledged him as his beloved Son; but that was in the past, while these two are his abiding witnesses; and cannot pass away, or even be hurt, without fearful retribution upon their enemies, (Rev. 22: 18.) —Let those beware who are quick to claim that in Rev. 20: what does not fit into their theories are interpolations.—

"These are the two olive trees, and the two candlesticks standing before the God of the earth." Not the seven golden candlesticks, they are the seven churches, (Rev. 1: 20;) these two stand by the seven, and empty the golden oil out of themselves, into the seven. They are not men, nor associations of men; but "the word of the Lord," (Zach. 4: 6, also verses 11 to 14.) A candlestick is a light-bearer. The church is the light-bearer to the world; while these two olive trees and two candlesticks are the light-bearers to the church.

Zerubbabel, in whose hand is the plummet, with the seven: which are "the eyes of the Lord," is a figure of Christ, whose hands have laid the foundation, and who is to finish the house of the Lord, (verse 9; compare also Rev. 1: 20.) Angels are the "eyes of the Lord." Through them he sees what is transpiring; as clearly implied in the text, "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven," (Matt. 18: 10.) Then for Zerubbabel, (Zach. 4: 3, 6, read Christ; "And two olive trees by it, one on the right side of the bowl, and the other on the left side thereof. So I spake to the angel that talked with me, saying, What

are these, my lord? · · · Then he answerd, saying, This is the word of the Lord unto Zerubbabel."

That the Old and New Testaments are pre-eminently, Christ's two witnesses, no one will deny. It only remains therefore, to arrive at a correct interpretation of the figures used in the prophecy concerning them, in harmony with the remainder of this book of symbols.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

This being symbolic, the time is also symbolic, a day symbolizing a year. Sackcloth, as used in Scripture, denotes mourning, distress, trouble; also as in Rev. 6: 12; that which obscures the light. During the supremacy of the papacy, the Scriptures were carefully hidden from the people by their inability to read, and also from the few laymen who could read the dead languages in which they were hidden, by papal prohibition. And yet, notwithstanding they were thus clothed in sackcloth, no human or satanic power could destroy them, or close their mouth; and truth survived against the world.

It was during these long and dark ages, that six of the seven trumpets, or five of them, and a part of the sixth, had their fulfilment in the disruption of th Roman empire, and the crushing of the eastern part by the Saracenes, under the 5th trumpet; and by the Moslems, during the sounding of the 6th trumpet; with all the other judgments of God on the beast and the scarlet decked woman. And all other judgments foretoled in prophecy, like the destruction of Nineveh, Egypt,

of Babylon, of Jerusalem, with all the plagues from those of Egypt, to the "seven last plagues, in which is filled the wrath of Almighty God;" these witnesses have "power over waters to turn them to blood, and to smite the earth with all plagues as oft as they will," (verse 6.) "And if any man will hurt them, he must in this manner be killed." To hurt them, is to add to or take from them; in which case, God will add to these enemies the plagues that are written therein.

"These have power to shut heaven, that it rain not in the days of their prophecy." Lack of rain results in famine, in this case, "a famine, not of bread, nor a thirst for water, but for hearing the word of the Lord." In the days of their prophecy in sackcloth, heaven was indeed, shut that it rain not. Fire proceeding out of their mouth, to devour their enemies; doubtless refers to judgements in the past, and on to the final destruction at the end of the thousand years.

"And when they shall have finished their testimony, (in sackcloth,) the beast that ascendeth out of the bottomless pit, (the abyss, R. V,) shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of that great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Jesus was not crucified in any literal city, but "without the gate," (Heb. 13: 12.) The great city, is that referred to by our Lord, in whose streets and lanes the servant was to bid as many as he found, to come to the supper; it is the present human polity, the fallen man condition into which our Lord descended; and in which he was

crucified; the fourth universal empire, which, in another figure is divided into ten parts, represented by the ten horns of the beast that carried the drunken woman, (Rev. 17.) France being one of the ten divisions of that "great city," to which we must now refer; as that is where the two witnesses were slain.

The French revolution near the close of the last century was among the events that marked the ending of the thousand two hundred and threescore days of papal supremacy, and the sackcloth condition of holy Scripture. "And when they shall have finished their testimony (in sackcloth,) the beast that ascendeth out of the abyss shall make war against them, and shall overcome them and kill them."

This "beast that ascendeth out of the abyss," is that on which the woman of chapter 17, sat, (see Rev. 17: 8.) In verse 1, it is called "many waters;" and explained in verse 15, as "peoples, and multitudes, and nations, and tongues." It is the people, the body of Daniel's fourth, "great and terrible beast," represented by the Roman empire; the only beast of Revelation, since his other three had been absorbed by Rome, before the christian era. It is this BEAST, as distinct from its "seven heads, (governments of Rome,) and ten horns," divisions of that empire.) The bottomless pit, or abyss, out of which it ascendeth: is that condition in which the people are bound hand and foot, under corrupt governments and churches. It did not come entirely out, in that "reign of terror," but made the attempt, and for 3 1-2 years, during the French revolution, reveal-

ed its true character; but as in chapter 17: 8, it comes forth, and goes into perdition, during the third and last woe.

The rising of the headless beast, or peoples and multitudes, and nations and tongues without a government, and from under ALL social, political, and religious control, will of course, bring about a universal reign of terror, in which "every man's hand will be against his brother," "and the slain of the Lord be from one end of the earth to the other; they shall not be gathered, or lamented, or buried; they shall be dung upon the face of the earth." Thus the headless beast, "shall ascend out of the abyss and go into perdition." This is yet future; but so near that the muttering of the coming storm can be heard by those having ears to hear. This great city, where our Lord was crucified, and in the street of which his two witnesses were to lie slain, is in Rev. 18: called, Babylon; over the fall of which, there is great lamentation. The great city is not humanity, but human polity; its institutions, governments, etc. And when these are swept away in this anarchy and reign of terror soon to come, Babylon will have fallen to rise no more; the present human polity, KOSMOS, or world, having come to an end; the old Adam race goes down in anarchy.

In the French revolution, France being one of the ten divisions of the fourth universal empire, when its institutions went down, under that communistic spirit of anarchy, it was a tenth part of the "great city" that fell," and not Babylon entire. And it was "the beast that ascendeth out of the abyss," but is not yet out, that caused the

fall of that tenth part of the city, and that made war on the two witnesses that "had tormented them that dwell upon the earth."—Fear of future punishment, threatened in holy Scripture, has not ceased to torment humanity.

In that great earthquake, (verse 13, "were slain of NAMES of men, seven thousand; (margin,) and the remnant were affrighted and gave glory to the God of heaven. The second woe is passed, and, behold, the third woe cometh quickly."

In that reign of terror, all titles, social, political, and religious, were abolished; marriage was annulled, a vile woman as a the godess of liberty, or license, was exalted on a throne, and carried in triumph through the streets; over the graveyards were inscriptions: Death is an eternal sleep: There is no God? A legal enactment to destroy all copies of the Bible, was followed by making bonfires of them in the streets. And this legal abolishment of God, the Bible, religion and the slaying of the names of men, continued for THREE YEARS AND SIX MONTHS. During which time orgies of the most fearful nature, revelling and rejoicing in their freedom from restraint, was the order of the times. If the abolition of all titles by legal enacment, was 'slaying the names of men,' the destruction of the Bible by legal enacment, was the slaying of the two witnesses.

The people did not suffer their dead bodies to be put in graves. Though rejoicing in their wild license, they could not bury them from their mental vision. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them

that saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

In the reaction that followed those excesses, the common people remembered the abyss of degredation and oppression from which they had so recently emerged, and fearing lest retribution should plunge them still deeper into the abyss, "great fear fell upon them" when they saw the Bible, with all its supposed restraints, restored to favor.

ASCENDED UP TO HEAVEN.

If Chorazin, and Capernaum were exalted unto heaven, (Matt. 11 : 21–23,) by the mighty works done in them ; has not Christ's two witnesses been thus exalted by mighty works of the Bible societies which began to spring up close on the heels of that terrible French revolution which marked the ending of their sackcloth condition? Contrast their condition before and now ; scattered as they are, like autumn leaves, in every tongue, and among all nations.

"And the same hour there was a great earthquake, and the tenth part of the city fell ; and in the earthquake were slain of names of men, seven thousand, etc. The second woe is passed, and behold, the third woe cometh quickly. And the seventh angel sounded," (verse 15.)

The second woe, was not on France alone. After that reign of terror, in which a tenth part of that which had been the fourth universal empire, fell ; under Napoleon, the whole of "that great city" (the territory composing the empire of the Cesar's,) was terribly scourged during his wonderful career of conquest. By turning to chapter 8 : 13, you can see that the last three trumpets, i. e. the 5th, 6th, and 7th, are associated each with a special woe ; not necessarily continuing during the entire period of its sounding, but being a part of the events connected with it.

I have to refer to the trumpets in this connection, to place the time and circumstances of the slaying of "My two witnesses," clearly to the reader, as "No prophecy of the Scripture is of any private interpretation," (2 Peter 1 : 20.) A special interpretation of a prophecy, disconnected, or by itself, can never be fully comprehended.

The seven trumpets are all associated with the disruption and final extinction of the fourth universal Gentile dominion, to make room for Christ's kingdom, or the 5th universal empire, "under the whole heavens." When Christ comes again and there is given him a kingdom and dominion, (Ps. 2 : Dan. 7 : Rev. 11 : 15–18 ;) the reason for dashing the nations to shivers, (not by conversion, for "the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, · · and that thou shouldest destroy them that corrupt the earth,") but by actual destruction, as truly as at the flood, is because Christ being the "second man Adam, and the resurrection and the life," will reign over only a resurrected race. God is not a God of confusion. The Adam race is the natural man ; the resurrected man is the spiritual man. "Howbeit, that which is spiritual is not first, but that which is natural ; and afterward that which is spiritual ;" not at the same time, and WITH the natural. In other words,

the old Adam must pass away, before the new Adam race can inherit the earth. "Blessed are the meek for they shall inherit the earth." And yet "the servant is not above his master; if they have persecuted me, they will persecute you." "If in this life only, we have hope, we are of all men most miserable." When will the meek inherit the earth, if not in the resurrection? When will Abraham, who died without so much as to set his foot on, (Acts 7: 5,) get what God promised to "give HIM for a possession, and to his seed after him," if not in the next life? How vague is the answer to these questions, by those who fail to see a restitution of all the Adam race, all that was lost by the fall, both life, and dominion. And that "the times of the restitution" begin at the return of Christ, (Acts 3: 21.)

The 5th trumpet sounded 150 years, five prophetic months; 5 times 30. It, and the first of these three woes, was fulfilled by the overthrow of the eastern empire, and fall of Constantinople. The 6th trumpet sounded for "an hour, (15 days,) and a day, (one year,) and a month, (30 years,) and a year," (360 years.) It began when Constantinople was environed by the Mohamedon army and completely cut off, so that the eastern empire was under Turkisn dominion, in A. D. 1449; about three years prior to its actual fall in 1452. The 391 years and 15 days ending with the loss of independance of the Turkish empire in August 1840, when the Allied powers got control of the internal affairs of that empire; and it became the "sick man." The second woe, however, during which the Two Witnesses were slain, and a tenth

part of the great city fell, ended with Napolian's career, a little before the ending of the sounding of that trumpet. When the 6th trumpet ended, the 7th began to sound; but the third woe, is yet future.

The7th and last trumpet is called "the trump of God," (1 Thes. 4: 16; and "the last trump," 1 Cor. 15: 52,) because under its sounding, the great events connected with the ending of "the times of the Gentiles," and the ushering in of the kingdom of God is to be consummated; during which change "the kingdom of this world, becomes the kingdom of our Lord and of his Christ. And the sounding began with the advent proclamation, beginning as far back as 1840; and to continue until the change of empire is cosummated. "Great voices, saying the kingdoms of this world are become the kingdoms of our Lord," etc.

"Behold, the third woe cometh quickly." During this woe, the Commune, or international headless beast; "the waters on which the harlot woman sitteth," throws off restraint, and ascendeth out of the bottomless pit, and being self destructive, "goeth into perdition." It is not now however, that a tenth part of the city falls; but Babylon itself goes down like a mill-stone, to rise no more. The meaning of which is, that human institutions, social, political, and religious, will go down in anarchy, as by a cyclone. "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be from one end of the earth to the other." (See Jer. 25, 32, and context.)

"YE HAVE DONE IT UNTO ME."

The parable of Matt. 25: 31–46, has been misunderstood, and hence, a stone of stumbling to the gospel church. All admit that salvation is of grace, "not of works, lest any man should boast," (Ephe. 2;9.) "Blessed is the man unto whom God imputeth righteousness without works."

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungered, and ye gave me meat; thirsty, and ye gave me drink." To the others, "Inasmuch as ye did it not, '· · depart into everlasting fire." Here the having done or not having done these good works, is the one and only reason why "these go away into everlasting punishment; but the righteous into life eternal." Eternal life, therefore, and eternal punishment, depend on good or evil deeds. No Scripture teaching can clash with this; else the Bible is not "able to make us wise unto salvation."

We have learned that Paul and James do not disagree, though Paul affirms that man is justified by faith, and not by works; "for by the works of the law, shall no man be justified." And the law referred to, is that graven on stone, the ten commandments, as seen in the January paper; that which Christ said, would give eternal life; that which in Matt. 25. is assigned as the reason why the righteous get eternal life; they have loved their neighbour as themselves.—And as taught in that paper, their neighbour is none other than a BROTHER of Christ; one who does the will of his

Father; unto these my brethren, who have loved their neighbour as themselves.—"Ye see then how that by works a man is justified, and not by faith only," (James 2: 24.)

James refers to works that show our faith. But feeding the hungry does not show our faith, since a man without faith, can and does do such works. But we have seen that there are works without which faith is dead; works that one void of the true gospel faith cannot do; and that these are the only works that tend to our justification; "and them that he justified, them he also glorified."

The scene of this parable is laid in the millennial, or kingdom age, when the Son of man is seated on the throne of his glory. It is during the restitution, or regeneration. Jesus says, "In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Isarel." The twelve tribes being, of course, the true Israel or resurrected man: "know ye not that the saints shall judge the world?" And the judgment of the nations is during the next age, and after their resurrection. "It is appointed unto men once to die, and after that the judgment." Hence, these are not the living nations, those that are alive at the coming of Christ, as some have supposed. And as the men of Ninevah, and Sodom, are to be there, it must be in the resurrection, that all nations "stand before the judgment seat of Christ."

It has been proven beyond question, that there is but one way to get ETERNAL life, the life that is in Christ; namely, by obedience to the law ordained unto life. God has given us eternal life,

and that life is in his Son; hence, he that hath the Son of God, hath everlasting life. We have the Son of God now by faith; hence, he that believeth on the Son, hath everlasting life by faith, but not yet in fact. We do not get Christ, except by faith, until we actually EAT him; appropriate the second man nature, body and spirit, by being born onto his plane of life; when, of course, we shall have the life that is now in him. But the conditions for attaining it, are faith and obedience.

It will help the new reader to see the spiritual or second man through the first man. The child born into the Adam life, eats and drinks the flesh and blood, during the process of gestation, and so partakes of the Adam nature. When "begotten from the dead," by the Father; we are "made alive in Christ." This is the beginning of the process that leads to a second birth, not by faith, but in fact; this raising up the dead and quickening them being by the Father, (John 5: 21.) This is a quickening of the NEW life; not a quickening into life. Made alive in Christ, is the hidden life. Then follows the process of gestation, during which we eat and drink the flesh and blood of Christ, the mother. And the life in him being eternal life; if Christ quickens us into life, he imparts ETERNAL life; "And the Son quickeneth (not all, but) whom he will." Conditions must be fulfilled: "He that overcometh, to him will I give to eat of the tree of life that is in the midst of the paradise of God;" which, if a man put forth his hand and take and eat, he shall live forever.

All men will be quickened by the Father, "All that are in the grave shall hear His voice and come

forth." The church of the firstborn, the bride, the Lamb's wife, having developed the inward man in this life by faith, and learned to "delight in the law of God, after the inward man," when begotten again, made alive in Christ, being delivered from this body of death, will be prepared to overcome at once. Life and death being set before us, as with the wife of the first man, obedience and life, disobedience and death, we shall delight in obedience. The trial ended, and having overcome, having brought forth judgment unto victory; he will raise us up and give us eternal life.

The world, not knowing God, not loving him; must learn obedience. Jesus, though a Son, yet learned obedience by suffering. If any man live godly, he shall suffer; the servant is not above his master. On the bride, they are "light afflictions," nevertheless, we "fill up that which is behind, of the afflictions of Christ." But the world must be ruled with a rod of iron, until all enemies are subdued; death, the extreme penalty of persistent rebellion, is therefore held in reserve until all other enemies are subdued; then death itself is destroyed.

In the restitution, the time for the regeneration of the world, they have become children of the free woman, or resurrection covenant of promise; what we are now, by faith, (Gal. 4: 28;) hence, they are the real Israel of promise, delivered from bondage; as was typical Israel, on leaving Egypt. And as the law, the commandments ordained unto life, was given to typical Israel, not in Egyption bondage, where, like man in the bondage of

corruption, obedience would be impossible; but was given in the wilderness, where it was assumed they could LEARN obedience, to prepare them for an entrance into their final inheritance or rest; soin spirit, the law ordained unto life, is for God's son, after being delivered from spiritual Egypt. And was never designed for man in the bondage of corruption. Since, while in that helpless condition obedience is impossible. But when the antitypical Moses shall deliver "the groaning creation into the glorious liberty of the Sons," then, as children of the free woman, they can win eternal life in God's ordained way. And there is no other way to get ETERNAL life.

This explains the whole allegorical character of the Bible: given in parables and dark sayings.

It explains why God, who is no respecter of persons; seemed to care but little for any but Israel, children of the typical free woman; giving them the law, "which if a man do, he shall live by it;" and making it unlawful to teach the uncircumcised. It was a shadow, an unreal thing. And the circumcision to whom it was given, were not so in fact. "That made with hands, is not circumcision;" nor is he a Jew that is one outwardly. All that Israel arrangement was unreal, a shadow of good things to come, but not the reality. It was a schoolmaster to bring us to Christ; to show the weakness of fallen man, and the necessity of restitution, a second birth by the free woman, before the law ordained unto life, can be fulfilled in us.

"The law is spiritual;" hence, belongs to the spiritual man; and though ordained unto life, was to the natural man found to be unto death. The

spiritual man is not the first, but the second man, and Christ the firstborn of the resurrection, or free woman, was therefore, the first spiritual man, "the firstborn among many brethren;" the first to whom the law could give that for which it was ordained, because he was the first and only one, thus far, able to meet its requirements.

As Christ overcame by obedience, so we shall overcome, but not until delivered from the body of this death. Then, our inward man, having learned to delight in the law of God, the victory over temptation to disobey, will be easy and inevitable. Judgment begins at the house of God; and, as with Christ, so we, the bride, will bring forth judgment unto victory. But the world also "all nations," must stand before the judgment seat of Christ; when he shall sit upon the throne of his glory. This is after the trial of the church of the firstborn, with whom judgment begins; for they, the saints, are to judge the world. In the regeneration, when the Son of man shall sit upon the throne of his glory, ye shall sit upon twelve thrones, judging the twelve tribes of Israel, (Matt. 19: 28;) Israel meaning children of the true free woman.

Christ and the saints are to reign a thousand years; and it is "in the regeneration," that he sits on the throne of his glory; the regeneration of the world. It is therefore, during, or at the end of this thousand years, that the executive part of the judgment here referred to, transpires; and not at the end of this present gospel age.

In the restitution, the groaning creation being delivered from the "horrible pit" of corruption,

the weakness of sinful flesh; and being the true Israel, delivered from spiritual Egypt, into the wilderness,—where Christ, the coming Bridegroom found his espoused under the "apple tree,"—the law, which is spiritual, and designed to give eterlife to all the obedient of the spiritual seed, (Gal. 4: 29,) will be enforced. Like the twelve tribes who received the law after leaving Egypt, so the nations, of whom Israel was a type, will receive the law from mount Zion, the city of the living God, the church of the firstborn; not, as typical Israel, from the mount that smoked, and might be touched, but under penalty of death.

If that which was unto death, and is done away, was glorious, how much more shall this giving of the law to the spiritual seed, written, not on tables of stone, but graven on the heart, excel in glory?

Some may cry, Speculation! But every step, thus far, rests on a firm foundation, God's word.

The nations come forth unto the resurrection of judgment; and the law shall go forth from Zion, and the word of the Lord from Jerusalem. Shadows will have ended in the substance; and that which is perfect have come. The second man and wife being developed and married, the regeneration, or second birth of mankind will begin.

In restitution they come forth with probationary life, such life as Adam had and lost by disobedience. Under that free woman covenant man will not die for the sin of his farthers, God being the only Father; but he will die for the sin of persistent disobedience to the law ordained unto life. Nor can that law of love, be obeyed until they

come to know God, and his great love to them. There will be no hypocrites; they cannot love God with all their strength, and all their soul; and their brother as themselves, for fear of punishment; love does not spring from fear of punishment. There is no knowledge in SHEOL whither thou goest. The world come forth utterly ignorant of the only true God, and of Jesus Christ. Sown in weakness, raised in power; they will be giants in strength and intellect; like typical Israel when they left Egypt, "not a feeble person in all their tribes, (Ps. 105: 37.) And like Israel in the wilderness, they will require to be ruled with a rod of iron; and learn obedience by suffering the evil of disobedience. That lesson was so learned by Christ, though without sin. We learn it and "fill up what is behind of his afflictions." The world must learn that lesson, or perish by a second death. Affliction received in a right spirit, leads to God; in a rebellious spirit, it separates us from God. What is true here, will be true there. And many will fail of learning to obey the law ordained unto life. These cannot love God and his children, as the law demands; but are selfish and rebellious. This trial, which is a savor of life unto life; or of death unto death; is that which separates the "sheep from the goats." Those that do the will of my Father, are Christ's brethren; they have mingled together, sheep and goats, during their time of trial; some have learned obedience by the things they have suffered; others are rebellious. The suffering is in consequence of sin, all were unrepented sinners, with the deeds done in this life to be rewarded, when they come forth.

Hence, at the very beginning, like Israel in the wilderness, they are under the rod. And as with typical Israel, life and death is set before them; (Deut. 30 : 19;) obedience and life; disobedience and death. All on his right hand, having done the will of his Father, are his brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These have learned obedience to the law ordained unto life; and shall go away into life eternal.

It could not refer to deeds in this life, for millions of all nations, have lived and died, never having come in contact with one of Christ's disciples. But there, they cannot fail of such contact.

THE TEACHING OF CHRIST.

The teaching of Christ was in Spirit, beyond both the Jewish and gospel ages. No one understood him or his words. He lived on one plane, while his words belonged to another plane of life.

He was sent to bring the typical Israel age to an end, and begin the new creation by bringing in resurrection life; the life of the TRUE seed of promise, or true Israel. Hence, his teaching was death to the typical seed. They being to the TRUE seed what the letter of the word is to the spirit, or hidden meaning. He talked to them in figures, because they themselves were a figure. And the letter kills, because it is spoken of that which is not what the letter of the word assumes that it is. They supposing themselves to be the true Israel, or seed of promise; their tabernacle the TRUE tabernacle; and their temple the true temple of God; though their Scriptures informed them that God did not dwell in temples made with hands; still they were totally blind to the spirit of the word.

"Destroy this temple, and in three days I will rear it up;" was no more a blending of the letter and spirit, than was his sermon on the mount; and the gospel church are almost as blind as were the Jews; and for the same reason, since they are only a typical seed; while the spirit of Christ's teaching applies to the real Israel or resurrected man. "Blessed are the meek for they shall inherit the earth. Blessed are the pure in heart for they shall see God," and all other promises, and most, if not all of the conditions, belong to the true Israel. The public teaching of Christ was for Israel, not for Gentiles. In the letter that kills, it was for typical Israel; in spirit, for the true Israel. There were among them no meek, no pure in heart; no persecution for righteousness' sake. Not one among them ever fulfilled the conditions for receiving the blessings; "there is none that doeth good, no not one." And the gospel church are no purer in heart, they have only imputed righteousness. "Blessed are the peace makers;" we are not here to make peace, but war; it is the land of the enemy; even Christ did not come to send peace on the earth, but a sword.

On the resurrection plane, Christ comes to send peace on the earth, and will not fail nor be discouraged until he has set judgment in the earth, and the isles shall wait for his law. But he shall reign in the midst of enemies; "for he must reign until he hath put all enemies under his feet." In

the regeneration, when the Son of man sits on the throne of his glory, there will be the peace makers, the pure in heart, the poor in spirit, the hungering and thirsting after righteousness, the persecuted, sick and in prison; the merciful, the meek, and those that love God with all their heart, and their neighbour as themselves. And there, eternal life will come by obedience: "Inasmuch as ye have done it unto one of the least of these by brethren, ye did it unto me." Here there are none who fully meet the conditions. And to fail in one point is to fail in all.

RESTITUTION.

God's promise to Abraham, if there was no other Scripture, would teach that the promises to Israel belongs in resurrected life, and not in this life. "And the Lord said unto Abram, Look from the place where thou art northward, and southward, and eastward, and westward; all the land which thou seest, to thee will I give it. and to thy seed for ever," (Gen. 13: 14, 15.) Abraham came from Charran "into this land wherein ye now dwell. And he gave him none inheritance in it, no not so much as to set his foot on; yet he promised that he would give it to HIM for a possession, and to his seed after him," (Acts 7: 5.) If God keeps his promise to Abraham, it must be in the resurrection. Will God keep his promise to Abraham? Would to God that every professed christian were compelled to answer yes, or no.

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many,

but as of one, And to thy seed," Gal. 3: 16.) My age-to-come brother, was the seed of promise Isaac and "Israel after the flesh?" or Christ, and they that are Christ's? The apostle says, it referred to Christ; and that they that are Christ's, are the heirs according to the promise. What do you say? That they are one and the same. If any man be in Christ, he is a new creature. In him is neither Jew nor Greek. The old Adam man, in the bondage of corruption, is not the second man Adam; you know better than that.

"The law was added because of transgressions, till the seed should come to whom the promise was made," (Gal. 3: 19.) The man who pretends to believe that the Isaac seed, who came before the law, is the seed to whom the promise was made is willingly deceiving himself. "If they which are of the law be heirs, faith is made void, and the promise made of none effect," (Rom. 4: 14.) The man who reads this, and still claims that the Israel that received the law at Sinai, and who are children of the Jerusalem of bondage, are the seed and heirs according to the promise; not only tries to make the promise of none effect, but wilfully perverts the New Testament spirit of the word.

That in the resurrection, when the promise is fulfilled to Abraham and his seed, typical Israel will be included, with all the others who are made alive in Christ, no one can question. But a resurrected man is a spiritual man; and an old Adam man is a natural man; and the promise was not to two kinds of seed. And yet Abraham, Isaac, and Jacob, are heirs; and will inherit the promise, if at all, in the resurrection.

THE SCAPEGOAT.

"And Aaron shall take two goats and present them before the Lord at the door of the tabarnacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat on which the lot fell to be the scapegoat, shall he present alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness," (Lev. 16: 7–10.) In the R. V. it says, "Be presented alive before the Lord, to make atonement FOR him, or margin, OVER him.

Those who understand what constitutes atonement, and HOW it is made, will see at once, that the live goat, represents the LIVING Christ, he that was dead and is alive again. Atonement means agreement; reconciliation after enmity. Fallen man is a child of the devil; the resurrected man a child of God; (John 8: 44; Luke 20: 36.) That which brings in resurrection, is therefore that by which the atonement is consummated. This is very easy to comprehend, as is all truth.

The careful reader knows HOW resurrection is brought about by a LAW OF LIFE; and Christ is the agent. It is BECAUSE he lives that we shall live. [It was the scapegoat that delivered the people from their sins: "and the goat shall bear upon him all their iniquities unto a land of separation. And he shall let go the goat into the wilderness," (verse 22.)]

I need not explain who bears our sins; "Behold the Lamb of God, that taketh away the sin of the world." But let us read "make atonement FOR him," the scapegort. Did Christ make atonement first, for himself? Certainly he did. Did he not have a fallen nature, when he took that of a Jew, "of the seed of Abraham" according to the flesh? Did he not become a BEGOTTEN Son, by resurrection? "Until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel," (vrs 17.) See also Heb. 9: 12; "By his own blood, (life) he entered in once into the holy place, having obtained eternal redemption." "For us, is not in the text, but supplied, left out in the R. V. because the context does not permit it. Which jot of the law will fail of a fulfilment? think you it is that which refers to the high priest himself? You had better find out by reading Matt. 5: 18.

Those who believe in that "doctrine of devils," that Christ was a substitute, punished instead of the sinner; may well think the scapegoat, presented alive before the Lord; is the devil. He ought to be the sinner's substitute if any one. But even that is unjust. Moses offered himself in that way, but God would not permit vicarious punishment. (See Exo. 32: 32, 33.)

The slain goat for the sin offering is Christ, and the bullock, (verse 11) and all the other sacrifices; while only the living goat represents the finished work of the atonement, the bearing away of our sins. The atonement was not made by the slaying of the victim, or victims; but by the LIFE or blood, carried into the holy places; by which

LIFE the cleansing was to be consummated. But it was completed only when the people were actually separated or set free from their sins. This was the last act of the atonement, just before the high priest came out; and the scapegoat was the agent by which their sins were taken away.

There is but this one chapter, (Lev. 16,) that gives the details of the process by which the atonement was made. The law is a shadow of things to come; it is fulfilled in that to which it points; and "It is easier for heaven and earth to pass; than one jot of the law, until all be fulfilled."

"We have such an High Priest," who has gone into the TRUE tabernacle, of which the other was a figure, there to appear for us. And every jot of the law concerning his going in, and coming out, will certainly be fulfilled; (see May number.) Our sins brought on us by the fall, are not borne away, until we are delivered from the body of this death; and until then we groan within ourselves. The scapegoat bears ALL our sins away into the wilderness; a land not as yet inhabited. Thus our sins go before, to judgment, those of the world will follow after.

The atonement consummated, is of course, our actual deliverance from sin and its consequences. Such deliverance is therefore, salvation. When he bears away our sins, our salvation will be revealed, (1 Pet. 1 : 5.) That being the last act of the atonement, it is at that moment this corruption puts on incorruption. That act is passing through the first vail, into the holy place; and "without holiness, no man shall see the Lord." Then he will "wash his flesh in the holy place."

HERALD OF THE MORNING.

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VOL. 1.] MARCH, 1898. [No. 12.

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The reader will notice that this parable, unlike all others, is located in the future, and at the end of the age, since it reaches to his coming. All others were in the present tense, The kingdom of heaven IS likened, etc.; not, Then SHALL the kingdom of heaven be likened. This peculiarity must be recognized, or it cannot be understood. We may safely assume, therefore, that such a movement, or going out to meet him, will be fulfilled, and in connection with his coming. In other words, there will be a going forth to meet him, a tarrying, slumbering and sleeping of both wise and foolish, a midnight cry, "Behold the Bridegroom," (see R. V.;) in other words, a cry, See! Here he is. After which "cry" a trimming of lamps, a NEW supply of oil to the lamps of the wise; a failure of the foolish to obtain such supply; a consequent division; and a final coming of the Bridegroom; showing that the cry at midnight was premature.

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The parables of Jesus call for a complete application in every detail, as he himself affirms, (see

parable of the sower, Mark 4 : 3 to 8 ; and his explanation, from verse 14 to 20 ; in which every detail has a full application. But before so applying it, he says, verse 13 ; "Know ye not this parable? how then will ye know all parables"?)

With such authority for the application of the details of the parables, we have no choice but to follow his instruction with all parables. This movement has been going on many years, dating as far back as the Wm. Miller movement, between 1840, and 1844. And will certainly go on until the Bridegroom comes, and they that are ready go in with him to the marriage. It is and has been a stench in the nostrils of christendom, but not more so perhaps, than were the events associated with the coming of Christ to the Jewish church.

Let it not be forgotten that while his other parables cover the entire gospel age ; this one is the exception. For after referring to long series of events in chapter 24, to precede his coming ; he says, "THEN shall the kingdom of heaven be likened to ten virgins," etc. This movement began in August, 1840 ; at the end of the sounding of the sixth trumpet and beginning of the seventh ; as we will show. Wm. Miller, and a few others, were investigating the time prophecies a while before that ; and yet 1840 was a clearly defined beginning, in this way : The first prophetic period connected with the movement marked 1840 as the beginning of the sounding of the "seventh angel," (Rev. 11 : 15 ; the "great voices in heaven," (the kingdom of heaven, the church,) have been, and are being fulfilled by this advent proclamation ; the burden of which is, that the kingdom of this world is to pass into the hands of Christ. The present tense being used, because the "voices" do not cease until the transfer of empire is an accomplished fact.

Without explaining the trumpets in this connection, I will only refer to facts which transpired at that time. In 1838, Josiah Litch published a book on the prophecies, in which he gave an explanation of the sounding of the trumpets ; stating that if the day-year theory was correct, the measure of the sounding of the sixth trumpet, beginning when the eastern Roman empire was practically in the hands of the Turks, July, 28, 1449, when Constantinople was completely environed ; that the 391 years and 15 days of its sounding, would end on August 12th, 1840 ; then two years in the future. This awakened much interest with prophetic students, and others ; and the outcome was anxiously waited for. The history of those times can easily be found. In the early summer of 1840, the Allied fleets assembled before Constantinople, with the demand that the Sultan sign certain documents that would virtually destroy his independence. He refused to comply to that demand for a number of months, notwithstanding all the pressure of the combined powers. But God's time was drawing near, when the events under the 6th trumpet must end, and the "great voices" of the 7th and last trump begin. August 12th came, "the hour, and day, and month, and year," of the sounding of the 6th trumpet ended, and on that day the documents were signed ; and the scourge of the eastern empire became "the sick man" of Europe : "The seventh angel began

to sound," and this movement under the "last trump" sprang into life.

This first fulfilment connected with the movement, is followed by many others; marking it at every step, as a clearly defined prophetic movement. But it is not to be supposed the world, or even the nominal church, will understand its true character. There were more than forty prophecies mentioned by Matthew, as being fulfilled at the first advent; how many of them did the Jewish church recognize? Not one! Why then should the gospel church do better? since they also are to stumble, as did the Jews.

At the beginning of the movement they took their lamps and went forth; and the movement ends only when the kingdoms of this world become the kingdoms of our Lord, and his Christ; hence, not until the times of the Gentiles end, or in 1915.—The times of the Gentiles began when God gave ALL, into the hands of Nebuchadnezzar, which did not occur until the END of Zedekiah's reign, God's typical earthly kingdom. Then he said, "Remove the diadem, and take off the crown, I will overturn, overturn, overturn it; and it shall be no more until He comes whose right it is; and I will give it him," (Ezek. 21: 26, 27.)—That interregnum of "seven times," 2520 years, began with the seventy years captivity, or in the autumn of 606, B. C. It will therefore, end in the autumn of 1915.

The 7th trumpet, beginning to sound in August, 1840, will therefore end in the autum of 1915, when the kingdom of this world, (R. V.)* becomes the kingdom of our Lord and of his Christ. The

* and many other translations

trumpet sounding for 75 years. The Bridegroom comes, however, the marriage is consummated, and the kingdom organized before the times of the Gentiles end; since it is "In the days of these kings, that the God of heaven sets up a kingdom; and IT shall break in pieces and consume all these kingdoms,"—dash them to pieces as a potter's vessel; and the nations were angry, and thy wrath is come, and the time of the dead that they should be judged. These are some of the events associated with the sounding of the seventh trumpet.

At midnight there was a cry made. Between August 1840, and the autumn of 1915, midnight was the spring of 1878: thus; from the autumn of 1840, to the autumn of 1877, was 37 years; then six months to the spring of '78. From the spring of '78, to the autumn of 1915, is another 37 years and six months. The going forth to meet the Bridegroom was from 1840 to 1844; but he tarried; and while he tarried they all slumbered and slept. "And at midnight there is a cry, Behold, the Bridegroom! Come ye forth to meet him," (R. V.) By referring to the back volumes of this paper, the facts about to be stated, will be found recorded among the events occurring at that time.

We then claimed that there was to be three stages in the coming of Christ, as a parallel to his first advent; in which there was a coming at his birth; a second stage at his baptism; and a completion of the one advent when he came as king, 3 1-2 years later, Behold, Thy king cometh, meek and lowly etc. To parallel these, we claimed that the first stage of Christ's coming was in 1844; the second stage in the autumn of '74; the third, and

completion of his advent being in the spring of 1878. At which time we claimed that he HAD come as king, the third and last stage; all there was, or ever would be, to his second advent; that he was present, in spirit form; that we might meet him at any moment by translation.

Could a cry, Behold, the Bridegroom! He is present: Come with us, and we shall soon meet him; have a clearer or more definite fulfilment?

That cry was made at midnight. No prophecy ever had a clearer fulfilment. It was premature; he had NOT come; for after that, there was much of the parable to be fulfilled; a trimming of lamps, more "oil" for the lamps of some of them, a going away of others, (out of the movement,) and while they were gone, the Bridegroom came. Hence, it was a mistake on our part; but all the same, that ",cry" that he had come, was made while "all those virgins slumbered and slept."

Then, after that cry was made, "all those virgins arose and trimmed their lamps; and the foolish said unto the wise, GIVE us of your oil, for our lamps are gone out. But the wise answered, Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy," etc.

This is a parable, remember; fulfilled by facts, not words. It is the closing movement of the age; the "house," nearly filled. There are only a definite number of crowns; "let no man take thy crown." [The new supply of oil, has made known many of the mysteries of the kingdom of God. It was not given to the foolish virgins, since if they had come to a knowledge of what the new supply contains, there would be too many guests at the

wedding. They will buy the truth, for God will have all men come to the knowledge of the truth, but not until the door to this HIGH calling is shut.]

Then after that cry, all arose and trimmed their lamps." From the spring, to the autumn of '78, we carefully re-examined our position in the dim light we then had. We were disappointed, having expected that with the last phase of his coming, we should certainly be caught away to meet him. From that time until the autumn, we were all trying to make our lamps throw more light on the position we then occupied. The trimming, however, was useless until the lamp was replenished with a NEW supply of "oil." In August, 1878, a new supply of oil made our lamps begin to shine as they had never shown before; and during the next 3 1-2 years, the faith once delivered to the saints, complete, as we now hold it; was restored; at the same time, the time arguments were all re-adjusted; and our pathway made luminous, as will now be shown to the reader.

I have now before me a bound volume of the HERALDS for the year to which I refer, and therefore a record of all these facts and dates, as they transpired. [From August, 78, to the spring of '82, during 3 1-2 years, nearly every doctrine we had ever believed, beginning with that of Vicarious punishment as the basis of atonement, as began to be investigated in the August, '78 paper, had to be renounced.]

The spring of '82 was marked by the jubilee argument, as the beginning of "the times of restitution," thus: When Israel left the wilderness, and got possession of their land, they were to cul-

tivate it for six years, then keep the seventh year as a sabbath to the land, (Lev. 25 : 2.) Then multiply 7 times 7 years; the 50th being a jubilee year, (see verse 8.) A jubilee was to them a time of universal restitution of person and property; (see remainder of chapter.) The law is a shadow of good things to come; fulfilled in that to which it points; and it is easier for heaven and earth to pass, than one jot of the law, until all be fulfilled; and there is to be a restitution of all things, when Jesus comes, (Acts 3 : 21.) Hence the sabbatic jubilee years MUST continue its multiples, in SOME way, until the final Jubilee, or "restitution of all things," is our authority for this jubilee argument.

From the division of the land, when they began to cultivate the land the six years of the first cycle of seven, to the Babylonian captivity, was 963 years.—Israel did not cultivate the land dur. ing their conquest of the seven nations, but remained encamped at Gilgal, (Joshua 10 : 43,) and ate of the fruit of their spoils. And as they must begin the cycles by cultivating the land six years before it could rest the seventh year; these cycles began, not at the crossing of Jordan, but at the division of the land, after the seven nations had been subdued, (see Acts 13 : 19.)—I want to have this starting point for the cycles clearly defined, for two reasons, 1st, because if the starting point is wrong, the conclusion will be wrong; and 2nd, because, in this argument as I presented it prior to 1878, while we all "slumbered and slept," the cycles were made to begin at the crossing of Jordan, before they had any land to cultivate. And it was this and other similar mistakes, on the

strength, or rather weakness of which, the premature cry, Behold the Bridegroom! was made; and his presence from that time and on, is still believed in, by the foolish virgins whose lamps went out at midnight.

During the 963 years from the division of the land to the captivity, nineteen 50's would end 13 years before the captivity. Hence, but nineteen could have occurred; and a jubilee cycle included all lesser sabbaths under the law; the 7th day, 7 times 7 weeks, 7th year, and 7 times 7 years; so that a jubilee cycle was one completed sabbath.

At the captivity their land was given to the Gentiles, and its typical sabbaths came to an end. But Jesus said they could not pass away until fulfilled; hence, the cycles must go on in some way. From their last typical cycle, therefore, an antitypical cycle must have begun, i. e. a jubilee of jubilees, or 50 times 50—2500 years. And from 13 years before the captivity, which was 619 B. C. to the end of 1881 A. D. is 2500 years.—Jewish year, ending in the spring of 1882.

The chronology here used is not Usher's; but a purely Bible chronology, from Adam to the end of the seventy years captivity with the first year of Cyrus, B. C. 536. Usher's is 124 years short. 100 years in the time of the Judges; making it 350, instead of 450, as given in the book of Judges; 6 years, in the reign of three of the kings of Judah; and begins the seventy years captivity of Jerusalem, 18 years before Jeremiah says that it begun, (Jer. 1 : 3.) With these exceptions, Bishop Usher's chronology is correct. I had rather rely on this purely Bible chronology, in which

the two or three apparent breaks can be clearly bridged by indirect Scripture statements, than to rely on any number of "all time measurements," by mathematical geniuses of the Totten type; especially when such measurements cramp and distort plain Scripture statements.

The next time argument in this movement, rearranged after the slumbering of the virgins, was that of "ZION'S WARFARE;" divided into two equal parts; the argument being based on Isa. 40: 2, marginal reading; Jer. 16: 13 to 18; Zech. 9: 12. This time argument, now that we recognize the twelve tribe dispensation, and that of the twelve apostles, as the two parts of Zion's warfare; that these are the two houses of Israel; first the natural seed; and afterward the spiritual seed; that both alike are a typically resurrected seed, pointing to the ONE true resurrected seed; now appears far clearer than when first advanced. Now we see why Zion's warfare was to be double, divided into two parts; since the first house without us, could not be made perfect.

At the death of Jacob, the twelve tribes were for the first time recognized as such, (Gen. 49: 28.) They continued to be so recognized as God's favored people until the coming of their Messiah, (sent only to them,) even to the end of the seventy weeks determined on them; or for 3 1-2 years after the crucifixion. The last favor shown them was in giving them the gospel during that 3 1-2 years, before it was offered to the Gentiles.

Then they were cast off where God would not show them favor, (see Jer. as above.) While the natural seed represented Zion, temporal favor always followed obedience. During the second half of Zion's warfare, the conditions are reversed; obedience brings trouble; "if in this life only, we have hope, we are of all men the most miserable; if ye will live godly, ye shall suffer; the servant is not above his master; if they have hated me, they will hate you.—These things are not true of a fallen church, the world loves its own. It is the truth the world hates.

The measure of the first half, was 1849 years; thus: From death of Jacob to exodus, 198 years. In the wilderness 40 yrs. To division of land 6. Under the judges 450. Under the kings of Judah 513. Captivity 70. Cyrus to christian era 536. To autumn of, A. D. thirty six 36.—Total, 1849 years. The double, or second half; or 1849 years from A. D. 36, would therefore end in the autumn of A. D. 1885.

Zion's warfare as it applied to natural Israel, was against natural human enemies, Gentiles; not so however, with spiritual Israel. "We wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world." While men slept, an enemy sowed tares among the wheat. Our warfare has therefore, been that of truth against error. Making converts is not warfare, spreading the truth against any amount of opposition even to martyrdom, though attended with suffering, is not the christians warfare; we war not against flesh and blood. [The warfare is within; the father of lies, on the side of the old Adam, against the spirit of truth, of the inward man.] No Scriptural exception can be taken to this. The faith once de-

livered to the saints, was "the good seed sown by the Son of man;" tares and wheat grow together until the harvest. If then, the true faith as given by the Son of man, is restored; freed from all "doctrines of devils," the warfare between the spirit of truth and the spirit of error is ended. If then, "THE faith" is restored, Zion's warfare, or some warfare, surely, is ended.

Some may say, it is not the church at large, but only a little flock who have taken part in this going out to meet the Bridegroom; and part of these come short of the kingdom. Numbers make no difference; Jesus said, the kingdom of heaven, whatever that may mean, should be likened to those who did take their lamps and go forth, and fulfil the conditions of this parable. If numbers of believers, and scholarly endorsers are an important feature in the fulfilment of prophecies at the end of this gospel age; why were numbers of believers, and rulers in the church, not a necessity at the ending of the Jewish age? There were those weak enough at that time, to reject facts, and take refuge behind numbers.

These several dates for the ending of certain chronological prophecies, were arrived at, between 1878, and 1882, during the 3 1-2 years in which THE faith, was restored. And both this diagram and THE faith restored, was the result of the new supply of "oil," after the "cry, at midnight."

The first period, ending in the autumn of 1844, is that of Dan. 12: 11; "From the time the daily sacrifice is taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." This reaches

not to the end, but to the beginning of the end; to the waiting time; as the next verse informs us. —I am not giving these arguments in any complete form, THAT is in the past; but only outline facts.—The abomination referred to, is that of Rev. 17: 5; on which that name is written. This papal abomination was set up by force of arms, (see Dan. 11: 31;) the same Roman power that centuries before, had taken away the daily Jewish sacrifice. Placing the papal "beast," (its temporal as distinct from its ecclesiatical power, the woman,) in Rome, the seat of the dragon; was consummated by subduing the Goths, between A. D. 538, and 554; the final battle by the catholic forces, which completely subdued the Goths, occurring in 554; from which 1290 years ended in 1844.

1844, - - 71 years - to - A. D. 1915.

34 years.	3 1-2	3 1-2	30 years.
1878.	1882.	1885.	
autumn.	autumn. spring.	autumn.	autumn.

From the autumn of 1844, to the end of "the times of the Gentiles," in the autumn of 1915, is 71 years; divided thus: From the autumn of 1844, to the autumn of 1878, was 34 years. Then 3 1-2 years to the spring of '82; and 3 1-2 more to the autumn of '85; from which, to the autumn of 1915, is 30 years; making 71 years in all.

Now notice the diagram of the ending of the Jewish age from birth of Jesus, to A. D. 70.

34 years.	3 1-2	3 1-2	30 years.
70, A. D. Jerusalm was destroyed.			His birth.

From the birth of Jesus to his baptism, 30 years;

to his crucifixion in the spring of A. D. 33; 3 1-2 years. Cut off in the middle of the last "week" of the "seventy weeks determined on" them, left 3 1-2 years of favor to that house of Israel before the seventy weeks would end; or to the autumn of A. D. 36; from which, to September, A. D. 70; when Jerusalem was destroyed, was 34 years; a total of 71 years. It will be noticed that the diagrams are in a reverse order; the 30 years from the birth of Jesus, was the beginning of the 71 yrs. while in the other, the 30 years is the ending.

All these prophetic measurements and dates, have a clearly marked ending in the autumn, except the jubilee cycles, ending in the spring of '82. These are based on the Jewish ecclesiastical year, beginning and ending in the spring.

These arguments were all given in full, with all historical and Biblical reference and dates; each argument by itsef, having no bearing on, or relation to either of the other arguments; every date, autumn and spring, exactly as now given; when after every period and date, coming out separately, month after month in the paper, was printed and scattered abroad, we made the discovery that the one was an exact counterpart to the other. And the new reader may immagine, if he can, the startling effect it produced on all who were then in the movement.

Zion's warfare was to be "double," or on the two houses of Israel; both of which were to stumble; both based on the number twelve; both to terminate with a harvest, and an advent of a Messiah. Thus having a complete correspondence; differing however, in this; that during the

closing work of the one, Christ goes from them; while he returns during the closiug work of the other. Thus reversing the order of events, instead of the PARALLELS we tried to find before the "slumbering and sleeping" ended.

In the two divisions of 3 1-2 years, at the first advent, during the first 3 1-2, the real spirit of the law, made void by their traditions, was restored. During the first 3 1-2, of the gospel diagram, the true gospel faith, made void by their traditions, was restored. During the second 3 1-2 yrs. at the first advent, the work of the incoming gospel age for the Gentiles, was brought to their understanding. During OUR second 3 1-2 years, the work of the incoming restitution age, was made clear to our understanding. But in the coming of Christ, the reverse order obtains. All the work of the ending of that age, followed his coming; here all the harvest work of this age,—not of the KOSMOS,—precedes his coming.

There is not one chance in many millions that chance could be responsible for this exact counterpart to the ending of the Jewish age. The chronological periods were not arranged by me, with that end in view. Every one of these arguments were complete, ending just where they now do in this diagram, and were so published from month to month in the HERALD, before this wonderful coincidence was seen; and [the diagrem was then immediately published for the first time, in the July paper for 1882, where it can now be found.]

Thus the first phase of this movement, or going forth to meet the Bridegroom, was from 1840 to '44; then the tarrying and slumbering and sleep-

ing, until the spring of '78; when that premature cry, of "Behold, the Bridegroom," was made. After which, "the golden oil" from the "two olive trees," made our lamps to send forth light, brighter than the sun at noon-day.

This is the history in outline, of this movement, in which I have had part for more than fifty five years. Many individuals have come in, and gone out; but the movement kept on, and every detail of the parable has thus far been fulfilled to where the Bridegroom seems to be due; when they that are ready will go in with him to the marriage.

Of the leaders of the various factions who found themselves out of the movement, after the midnight cry; Eld. J. H. Paton, became interested in 1873-4, mainly by reading the papers I sent to him; and finally by hearing my lectures on these subjects; though he was an adventist before that. C. T. Russell first became slightly interested by reading the HERALD OF THE MORNING, in 1875, but did not identify himself with the movement until the autumn and winter of 1876-7, through listening to lectures which I delivered during the Centennial, at St. George's Hall Phila., and in other places. Both men left the movement in 1878. C. T. Russell then, having been in the movement about eighteen months; felt competent to start a paper of his own. Since which he has remained faithful to just what he learned from me, prior to the "midnight," while we "ALL slumbered and slept." Namely, that Christ came as king, in 1878; and believes it because of the time arguments, as he then learned them from me. But he and his followers little know how imperfect and

crude are the arguments as then presented, and on which they base their theory of Christ's presence; or that his coming as the lightning, the the first stage of his coming forth, is all there is of the coming "of this same Jesus, as they SAW him go."

THE SEVENTH THOUSAND.

Is there any proof that six thousand years was to be the measure of present human institutions; or that the seventh thousand would be the millennium? As firmly fixed in the mind of almost every one, as is this idea; you may be surprised to learn that there is not one particle of direct or indirect evidence in Scripture to support it.

It is clearly revealed that Christ and the saints are to reign on earth a thousand years; but is nowhere defined as a SEVENTH thousand. Nor is SIX thousand any where spoken of.

The idea has come from the fact that God rested the seventh day of the old creation, and commanded the old Adam natural seed, or house of servants, to observe the seventh day, as a memorial pointing BACK to God's rest. It did not point forward even to the rest that Joshua failed to give them. Canaan, not a seventh day, was the typical rest referred to in Heb. 3: 18; and 4: 8. In verse 4, where he refers to the seventh day, it is the seventh day of the old creation; that to which the seventh day of the week points. But the rest they failed to enter at the end of their wilderness journey of forty years, had no seven about it; it

is not even divided by seven. And there is no other rest that remaineth to the people of God referred to, except that which Joshua failed to give. They did not fail to enter into any number of seventh day sabbaths; but into Canaan.

In 2 Peter 3: 7; Peter speaks about "the day of judgment," and adds, "But, beloved, be not ignorant of this one thing, that one day with the Lord, is as a thousand years, and a thousand years as one day." Here it is clearly implied, that the day of judgment is to last a thousand years. But to assume that the day of judgment is a day of rest, is, to say the least, a very bold assumption. and one for which there is absolutely no Scripture.

If the seventh day pointed to the sabbath that remains to the people of God, then it would be a fair assumption that the seventh thousand is that sabbath; but it does NOT point forward; that rest is the antitype of Canaan, not of a seventh day.

The only thousand years in the future, of which the Bible gives any account, is that which follows the first resurrection, and during which Christ and the saints are to reign on the earth. But Christ is to reign in the midst of his enemies; and reign until all enemies are subdued, and death itself is destroyed; then he, the Mediator, having finished his work, ceases to reign, and God becomes all in all. [As Christ's reign of a thousand years is in the midst of enemies; and his work is to subdue those enemies; how can it be a sabbath of rest?] If Christ came at the end of six thousand years—for which there is absolutely no Scripture, —even then you can see that the seventh would be any thing but a sabbath of rest. Seventh day

Adventists, however, have a plan of their own for a thousand-year sabbath. Their plan is for Christ to come and take his saints away to some place; perhaps the sun, or some planet; where they can enjoy a thousand-year sabbath; and leave the old earth a desolation under the curse of death, during the great and terrible day of the Lord; leaving it void and without life. The wicked being ashes under the feet of the righteous, (Mal. 4.)

This might be a pleasant arrangement for seventh day sabbath keepers, if not for the rest of us. There is one objection, however, to this theory; it is unscriptural. The Lord is not going to smite the earth with a curse. He would, were it not for the coming of Elijah; but he has promised to send Elijah before that day; Elijah does not stop its coming, but he turns the curse into a blessing. The curse of death to the old Adam, is to be carried out, they will be exterminated, ashes under the soles of your feet; the "old man" crucified. But Elijah comes to 'restore all things,' to turn the curse into a blessing, (Matt. 17: 11.) And what is more, there is no thousand-year sabbath between his coming, and "the TIMES of restitution." "The Lord himself shall descend from heaven; · · and the dead in Christ shall rise first, then we that are alive and remain, shall be caught up together with them to meet the Lord in the air." But he does not descend from heaven until the "times of the restitution of all things," because the heaven must receive him until then, (Acts 3: 21.) Where then, does a thousand-year sabbath come in? Certainly not until after the times of restitution, and hence, not until after the

earth is restored, as that is not to be overlooked, in a restitution of ALL things.

The truth is, there is no seventh day, or seventh year, or seventh thousand-year sabbath belonging to the new creation, or resurrected man. The judgment-day, which according to Peter, is a thousand years, is to be any thing but a sabbath of rest. It is the thousand year "day" in which Christ and his saints are to RULE the nations, and subdue all enemies. It is when he comes in the clouds of heaven, that he receives his kingdom, that all nations shall serve and obey,—not a thousand years AFTER he comes.

Those who try to keep the fourth commandment, and so work in a thousands years of desolation for the earth, in place of the "times of restitution," are not, I fear, DEAD to the law referred to in Rom. 7: and certainly do not understand the gospel of the kingdom, or the kingdom itself.

THE ELIJAH.

John was the Elijah sent to the natural seed; and Jesus, born of the flesh, was their Messiah. But John is not the Elijah of the spiritual seed, nor is Jesus, the Son of Mary our Messiah. We have nothing to do with the law, or the Christ who was "made under the law." He was not sent to us; nor are we to recognize him as our Christ. This is a hard lesson to learn, and I do not believe any but the elect bride will learn it in this life. On this one fact, hangs an understanding of and a belief in the gospel of the kingdom. It is the turning point between the letter and the spirit, the natural seed and the spiritual seed, the shadow and the substance, the temporal and the

x not spirit

eternal. To recognize a bond between ourselves and the law given to natural Israel, or to their Messiah, is worshiping after "the oldness of the letter;" It is spiritual adultery. It is the rock of offence and stone of stumbling, of the second house of Israel. The old covenant, or letter of the word that KILLS, was personified in the Jesus "made under the law." God gave a law graven on stone, that was unto death, because his purpose was to kill the "old man." Jesus was set "for the fall of many in Israel."—Every utterance by the Spirit, concerning things and events prior to the resurrection of Christ, is the LETTER, and belongs to the old covenant; and the Israel, many of whom were to fall, were the Israel to whom the Jesus of the flesh was sent.—Not all of Israel fell; for as many as received him, to them gave he power to become sons. At his death that house of servants, with its tabernacle system and laws, came to an end; and for three days, there was no system of human worship recognized of God. And we have nothing to do with any but a resurrected Christ, the "NEW man." "Being risen with Christ," (by faith,) we are to seek, follow after, things on the higher, or resurrection plane. Not recognizing any thing belonging to the natural plane; the law given at Sinai, which answers to Hagar; the Israel to whom it was given, their Elijah, or Christ, sent only to them; as having any place in our system of worship. One step back to that side of the line, carries you back to the house of servants, and the bondage of the servant. Else what does this mean? "Henceforth know we no man after the flesh; yea, though we

we have known Christ, after the flesh, yet now HENCEFORTH, know we him no more."

That the coming of Elijah, has a hidden meaning; and does not refer to the literal Elijah, is evident, because John was the Elijah, to NATURAL Israel. But the true antitypical Eiijah, or messenger of the covenant, (the free woman covenant, even as John was the messenger of the bondwoman covenant,) is THE Christ, head and body; the restorer of all things. He is sent before the great and terrible day of the Lord, to prevent the EARTH being smitten with the curse that rests on the old Adam. Were it not for Elijah, the curse looked for by seventh day Adventists would certainly smite the earth. Nor would THEY escape the universal doom. He who is the resurrection and the life, is the Elijah, "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." "Know ye not that ye are the temple"?—The temple and sanctuary are one and the same.—In the destruction of Sodom, they were all destroyed, and the land of Sodom was a total desolation. So (Jer. 4: 23–27,) declares, concerning the earth; "I beheld the earth, and lo, it was without form and void; I beheld, and lo, there was no man; I beheld, and lo, the fruitful field was a wilderness. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." This is the saving clause; otherwise the human race would come to an eternal end, and the earth become a desolation. "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and

been made like unto Gomorrah," (Rom. 9: 29.) And it is in this seed, that all nations and families of the earth, even the Sodomtes, are to be blessed.—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Nor is there any other seed "according to the promise," old covenant worshipers to the contrary notwithstanding.

Elijah comes before the great and terrible day, terrible to the old Adam race; else a "full end" would be made. The seed is ripened before the old goes down; the kingdom and dominion under the whole heavens, is given to Christ, before the nations are dashed in shivers; and when the saints,—all having part in the first resurrection,—take the kingdom and dash the nations to shivers: they "shall reign on earth," (Rev. 5: 10,) a thousand years, (Rev. 20: 6.) And no other thousand years of reign is spoken of; nor is this Scripturally confined to a SEVENTH thousand.

The first advent occurred in the year 4128, from Adam. The second coming may occur at 6028, or 38, or any other fraction of time, so far as Scripture measurements are concerned.

God does not reign over enemies; Christ reigns until all enemies are subdued; and then gives up the kingdom to God even the Father. Thus the Elijah comes before the day of the Lord; saves the earth from the curse, by restoring all things, during that day. In other words, Elijah is the voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. By a restitution of all things, the crooked is made straight, and every

thing is prepared for God, even the Father, to receive the kingdom. THE Christ, is the Messenger of the NEW, or resurrection covenant; the forerunner of God, the Father's kingdom. And when the restitution work of Elijah is ended, God becomes all, in all.

OVERCOMING.

We shall overcome, after this corruption puts on incorruption, under the "tree of the knowledge of good and evil." After which, Christ finds his victorious bride under "the apple tree." The temptation to disobedience, as with Eve, will be on the woman alone. All who have part in the first resurrection are beheaded, for the witness of Jesus, and for the word of God; i. e. separated from their head. Christ is with us by the sustaining power, even unto the end of the age; and no man can pluck us out of his hand. But as a witness to the efficacy of the school of Christ, in the word of God, we shall be left to stand or fall for ourselves. Having learned to delight in the law of God, we shall not be found naked, as was man at the fall, (com. also Rev. 3: 18; and 2 Cor. 5: 3.) This beheading is of necessity, before we are caught away to meet Christ, since from that time, we shall be forever with the Lord; hence also, before our High Priest puts off his glory; (the garments "made for glory and beauty," with which he entered the presence of God,) to again "wash his flesh," (Lev. 16: 23;) until which time the first stage of his coming forth, as the lightning, does not end.

Having on the whole armour, the final temptation to disobedience cannot harm us, any more than it harmed Christ. He was tempted in the weakness of the flesh; we, not until raised in power. The gospel faith is so simple that every one drawn by the Father, can easily comprehend it. And if not thus drawn, you would not hunger for it. Your hungering, is the witness of the Spirit. We may not fully understand all details, at this time; nor is it necessary while memory is imperfect. But when that which is perfect is come, all things which we have heard, will come to our remembrance. And it is only then, we shall have on the whole armour. Let no one fear to covet the best gifts; or think that THEY are not in this movement. If you have come to the unity of the faith, and to the knowledge of the Son of God, the prize will soon be yours, if you "hold fast the confidence and rejoicing, firm unto the end."

The overcoming is at the end of the age. Christ overcame at the end of the Jewish age; his body at the end of this gospel age; and the rest of the dead at the end of the millennial age. In getting the victory over the powers of darkness, under the Captain of our salvation; we are not left to fight the battle single handed. Christ met the prince of darkness single handed; with the bride it will be one body, but many members.

Satan, the deceiver of the nations, was permitted to enter Paradise and deceive the woman; he will be permitted to enter Paradise a second and a third time. The next time will be when the body or wife of the "second Adam" is brought forth, that the second woman may overcome; then

he will be bound for a thousand years, and loosed again, in the new earth, when the thousand years are finished.

We cannot overcome until, having on the whole armour, we are permitted to meet the enemy. In the fall, the first man and his wife were naked. In the restitution, we shall be clothed in the armour of God. The breastplate of righteousness, (THE faith that is counted for righteousness,) the shield of faith, and helmet of salvation. When we are saved, when this corruption shall have put on incorruption, then and only then do we have on that helmet of salvation; and it is then, when brought forth by the free woman, that we are enabled to overcome.

The false dogma, that when a christian dies he goes to heaven regardless of a resurrection, makes it necessary that, if he overcome at all, it is before he dies; and hence, they transform death into a higher type of life. This is a doctrine of devils; it is "a covenant with death; an agreement with SHEOL." Death is an enemy; and though Christ triumphed over death, and holds the keys; even "the dead in Christ," are not made alive, until he descends from heaven, with the trump of God. And the heaven must receive him until the times of the restitution of all things; of which, unfortionately for christendom, the church at large has no knowledge. When the babes of Bethlehem died they went to "the land of the enemy;" as do all mankind: and remain in captivity until the resurrection. Instead of overcoming, they are overcome at death. Paul, although he had finished his course, and kept THE faith,—what a degenerate church have NOT done,—yet looked for a crown of righteousnes, "at that day," the day of judgment, the day when Christ, "whom the heaven must receive until the times of restitution," shall appear; when he, with the rest of the dead in Christ will be delivered from the land of the enemy. A crown of righteousness is given when we overcome, not before; hence, he gets it "at that day."

Now we are dead, our life is hid with Christ, in God; that is, our ETERNAL life; the only life that is in the Son of God, (1 John 5:11.) And we do not overcome, until made alive; and they that are Christ's, are "made alive at his coming." It is the "new man" that overcomes, after he is born, not before. To talk of overcoming, and after that die, be overcome by death, receive the wages of sin, is fool talk. It is not God's plan in the great battle for eternal life, for men to fight and conquer, one at a time. How would men succeed in war, if every one went into battle single handed, expecting to get the victory one man at a time? All would be confusion and anarchy. God has a plan of the ages. A second man Adam, then the development of a "wife," and after that, the re-generation of the world. Christ, at the end of the Mosaic age; the wife at the end of the gospel age; and a regenerated world, at the end of the millennial age. [Christ overcame BEFORE he laid down his life, because, being without sin, he COULD do that; and such a Saviour was necessary in bringing in life. He being without sin could obey the law ordained unto life, and so was able to overcome all temptation to disobedience.] No sinner in the bondage of corruption,

can overcome, or resist the temptation to disobedience, because he CANNOT be obedient. He must be delivered from this body of death, before he can obey the law of God, (Rom. 7:) he must be ABLE to obey, before he can succesfully resist the temptation to disobey. Hence, we do not overcome until delivered from the bondage of corruption; and all that die in Adam will be delivered, every man in his own order.

If Adam when tempted to disobedience, had resisted temptation and remained obedient, as did Christ, when tempted of the devil, he would have overcome, even as Christ overcame. We can get the victory now over many temptations, "this is the victory that overcometh the world, even your faith." But the overcoming of which we speak, is that which is the reverse of the fall; obedience to the law of God, when tempted at the last great day by the deceiver of the nations. That, and that alone, will entitle us to eternal life; it is the victory that ends probation. We have eternal life now, by faith, but we get it in fact, only after being resurrected: "I will raise them up at the last day, and give them everlasting life."

We do not get the whole truth, from isolated texts; but only by coming to a knowledge of the general scope of Scripture teaching.

God set life and death before mankind in Eden, and we know the conditions; and that death came by disobedience. The fall into death, was not an accident, however. Temptation was permitted before man was armed to resist it, because man can learn obedience only by suffering the evils of disobedience. Then, thus armed, it is safe to give

him eternal life. That is why man was put on probation, with a certainty that he would fall. It also explains why Christ was "as it were, slain from the foundation of the ages." He who knew the end from the beginning, has not changed his plan; and, as the Captain of our salvation was made perfect through suffering; so every one who attains to eternal life will LEARN obedience as he learned it.

Thus the final victory is of works, and not of faith. "He that believeth on me HATH everlasting life, (in prospect, not in possession,) since he does not give it, until after you are raised up at "the last day." Nor do you overcome until then, for until delivered 'from the body of this death,' you cannot obey the law of God. This is true, because while in this "earthly tabernacle, we groan, being burdened." "We who have the firstfruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Then, just as long as we have this unredeemed body, and therefore, the carnal body; notwithstanding we have Christ, who IS the firstfruits of the Spirit; the law of our members is at war with the law of our mind, so that what we would, we do not, and what we would not, that we do. It is not lack of piety, or of will, or of the fruits of the Spirit, but the law of our carnal members that stands in the way. Hence, he who claims to have gotten the victory, so that he can obey the law of God, and can refrain from doing what is contrary to that law; must first show that this earthly house of his tabernacle, in which he groans, has been dissolved; or stop prating of his holiness.

That "the dragon, that old serpent called the Devil and Satan," he "that deceiveth the whole world," will make an attempt to destroy the body of Christ, after they are resurrected: is as clearly revealed as is any fact of the future.

Christ is to rule the nations with a rod of iron, (Ps. 2.) Christ is the man child of Isa, 66: 7; "Before she travailed, she brought forth; before her pain came, she was delivered of a man child." The man child of Rev. 12: is the body of Christ, because it is brought forth AFTER she travails; and is to rule the nations with a rod of iron; and it is the saints, the overcomers, who are his body, and who are thus to rule the nations, (Rev. 3: 27.)

The dragon stands before the woman—woman or the covenant of promise, (Gal. 4: 24,)—to devour her child as soon as it is born. He cannot harm the child before it is born, it is 'in Christ.' and no man, not even the man of sin, can pluck them out of his hand. When born, it is "under the apple tree, there thy mother brought thee forth." Under the tree of the knowledge of good and evil is, therefore, where we are to meet, and overcome the deceiver of the nations. He does not succeed in harming the man child, since it is "caught up to God and to his throne;" seated in the throne with Christ.

Thus we see that no one does or can overcome, until the redemption of his body; until this earthly house is dissolved. Until then, the law of his members, (of his unredeemed body,) renders it impossible for him to do what he would do. This is in harmony with Rom. 8: 3, that what the law was ordained to do, it could not do, because of

the weakness of the flesh; hence, the necessity of Christ and the deliverance of the groaning creation from the bondage of corruption, before the law can accomplish that for which it is ordained.

As we do not overcome until delivered from this body of death, and DO overcome before being seated with Christ in his throne; it follows that we overcome "under the apple tree, where our mother brings us forth:" and before being caught up to God and to his throne.

This being true, namely, that no man can overcome, while in this carnal corruptible body, which Rom. 7: 24, plainly teaches without any OTHER proof; it follows that modern theological teaching, is entirely unscripural; and that no one goes to heaven at death. "No man hath ascended up to heaven, but the Son of man that came down from heaven." It also follows, that the "times of the restitution of all things," which only BEGIN at the return of Christ, is a part of the plan of redemption entirely overlooked by christendom; one whole age, the one in which Christ and a resurrected church are to reign a thousand years, over a restored world. And losing sight of so important a feature of the plan, leaves what little truth they have, so fragmentory that nothing but confusion can obtain. Of the nature of the resurrected Christ, they have no knowledge. Good devout men and scholars, teach that the Jewish Messiah was only an ideal old Adam man; they know nothing of a "second man Adam." Others, devout and learned men, teach that he was half God and half man; and resurrected, he is God himself. They have no use for this Scripture: "God hath

appointed a day, in the which He will judge the world by that MAN whom He hath ordained."

Some preach free grace, and have no use for a part of New Testament Scripture; "He spake in parables and dark sayings, lest they should see, and be converted, and he should heal them." "Whom He foreknew he did predestinate," etc. Other scholarly and devout men affirm that foreordination and election are unquestionably Scriptural doctrines. Some teach that millions of humanity who never heard of Christ, are already eternally damned; that the birth of Jesus has NOT been, and cannot be "Glad tidings of great joy to ALL people." Others, that "God is the saviour of all men, especially them that believe;" that "as in Adam all die; even so, in Christ, shall all be made alive."

These conflicting views and Scriptures are the necessary result of leaving out the principal part of the plan and work of redemption; in other words, of our seeing and knowing only in part. We have not been responsible for seeing only in part; that was God's plan; else He would not have permitted "tares" to have been sown among the wheat. God's purpose was to make the way so narrow that few could find it; because, during this gospel age, while Christ is finishing the preparatory work for the atonement, only a little flock, an elect bride, "espoused unto one husband, even unto Christ," is PERMITTED to see or understand the truth. The second Adam and his wife must be made one, before the world will be re-generated.

This Scriptural arrangement, election here, free grace in the next life, reconciles all discrepences.

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NO. 'S 1-2 MISSING

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

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Vancouvers, B. C. May 7th,

Mr Barbour, there are four of us here who believe the blessed truth of the restitution of all things as made plain in the Herald. We came into this movement which we believe to be that of the "Ten virgins," of Matt. 25, early in 1879; consequently have seen the division between the wise and foolish virgins; also having taken the paper published by A P Adams, we have seen that later sifting out of untruths; and by God's favor have been enabled to hold fast to what we are convinced is the truth as it is in Jesus Christ.—
Signed. Margaret Hayden, Fannie Macgowan,
Emma Hayden, Clara Hughes.

Weston, Ont. We thank our God and Father for his grace and love in helping us to understand the gospel truths taught in the HERALD.

We are patiently waiting for our Lord to deliver us from these corruptible bodies, that we may have part with him in the work that is to bless all nations. And we pray that we all may abound more and more in wisdom and in love towards the household. G W, & Eleanor Cowan.

Leominster, Mass Am almost 90; yet firm in the faith, patiently waiting for my house, age-lasting, in the heavens: Dr. J H Carty.

Wellsboro, Pa. I am still holding to the faith as it is in Jesus; although we have met with disappointments, and the waiting time has seemed long as the years go by; yet I think the pathway never shone brighter or more glorious. Signs of the end are surely being rapidly fulfilled, and we may safely lift up our heads knowing that our redemption draweth nigh. There are six millions of trained soldiers in the world, armed for war as no powers on earth were ever armed before. Is not Jer. 25, about to be fulfilled? Let us watch and pray always, that we may be accounted worthy to escape the things that are coming on the earth; and to stand before the Son of man.

Eld. Robt. Kelsey.

New Haven, Conn. —Sanctify them through thy truth, thy word is truth. Unto you it is given to know the mysteries of the kingdom. As we understand to whom these promises belong, they are indeed great and precious. A resurrected Saviour, the firstfruits of them that sleep, we also are assured of life; Because he lives we shall live also. They that the truth makes free, shall be free indeed. While our sympathies are with the groaning creation, the coming struggle which the nations are about to enter upon is only preparatory for its deliverance from this bondage of corruption. Weeping may endure for a night, but joy cometh in the morning.— F C Upson.

Brookline Station, Mo. I believe we have the faith foreshadowed in the law; none other things than those which the prophets and Moses did say should come. And being rooted and grounded in these grand truths concerning the restitution

of all things, no power on earth can wrest them from us. I have been in this movement for twenty seven years, and at no time have felt like giving it up. And although getting on in years, my desire and faith is that I shall live to be changed to incorruption without tasting death. How much I would like to be at your meetings, and hear you talk about the return of our coming King. My prayer is, Come Lord Jesus.—J R Deputy. 1871

Good Hope, Ohio. Dear brother, It will be a comfort to us all to meet together in spirit and tell of our faith and love to Him who died and rose again that we might have life. I feel that we who are weak and sick, which I fear may include most of us, should look up and rejoice, for the day is at hand, that bright day when we shall no more say, "I am sick." Every thing points to the impending change; our completed faith; the light shining directly on that condition where we are to overcome; and the outward indications of the coming time of trouble. O yes! we have every reason to rejoice and look up, knowing that our redemption draweth nigh. Then let us faint not, but be patient unto the end. Sr. S L Slagle.

Canton, N Y. May 16th, '98. The HERALD came in due time, freighted with such light and truth that it has since occupied a good share of my leisure time in studying and comparing it with Holy Scripture. To be sure, as I am more than eighty years old, my mind is not so quick to discern as it once was: but I do not wonder that the nominal church are so slow to understand the spirit of the word, for it does require those whose minds

have been exercised by reason of use, to search as for hid treasure. And unless they have heard, as in Rom. 10: 14, 15; how can they know? I cannot express on paper the love that wells up in my heart for these blessed truths of the gospel; the glad tidings of great joy that shall be to all people. With love to all, Mrs. A A Guild.

Minneapolis, Minn. Dear brother, I feel it a privilege to give my testimony with others, of my confidence in this movement. I fully believe it is of God, and these fulfilments in harmony with Scripture. I have no thought of turning back, for what is there to go back to? The signs of the times indicate great events at hand, and are thus in harmony with our whole position. May God give us grace for patient waiting. Mrs. Swesey.

Bentonville, Ark. It is beyond my power to make known to you my appreciation of the glad tidings I have received since I have been reading your paper. I am but a babe in Christ, yet feel that I am called, and hope that I am chosen for the "high calling of God in Christ." Distress of nations, and the things that are coming on the earth have no terrors for me as they once had. I can see in them an over ruling power for the fulfilment of Scripture. There are four or five of us in this place, all battling for the faith once delivered to the saints; pray for us. J D Covey.

Rockford, Minn. I rejoice to participate in this love feast of the called, the chosen, and faithful, and to prepare to join with them in the song of Moses and the Lamb. I read and reread the Heralds for the past year with great interest because

many things pass from my memory and need a review; and, as you stated, the faith is given in them in a more condensed form than in the old series; and a knowledge of the only true God and Jesus Christ whom He hath sent, the conditions for a higher life in the restitution age, is made much plainer; helping us to rightly divide between the spirit of the word and the letter. I thank God that all that was lost by Adam is to be restored by the righteousness of Christ; that the atonement, the bringing man back to God, the greatest subject in the Bible, has been made so plain; and that [having learned by suffering, we shall with all the body of Christ be able to overcome, when again "under the apple tree."] After which he will raise us up to his own life, life for ever more with him in his throne. Henry Liederbach.

Webster, So. Dak. May 17th '98. Mr. Barbour, Dear leader: I feel that we are walking in the light and the day must soon dawn. Our deliverance must be near. I can not get along without the HERALD, want every number. I hope I may not be found sleeping when the King comes.

Sincerely, Mina H. Aasved.

Rockford, Minn. I believe what is taught in the HERALD because it harmonizes the Scriptures which are able to make us wise unto salvation. I believe in the restitution of all things; that man is to be born again from the dead, through a second Adam, and inherit the earth, as promised to Abraham and his seed. I can see the difference between the work of the Father in raising the dead, to probation life; and the work of Christ, in quick-

ening whom he will, with eternal life, or life more abundantly. But cannot express my love to God for making known to us the way of life.

H Liederbach, Jr.

Parsons, Kan. I am deeply interested in your teaching, and delight to search in God's storehouse for hidden treasures. Truly the fig tree is putting forth its leaves: Henry F Parks.

Minneapolis, Minn. As you want to hear from all in the movement I will say, there are four of us in my famaly, all strong in the faith, and can speak for themselves. We believe the present perplexity of the nations is the beginning of the end. We groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. It is my desire to know the truth. W A Barden.

I also will try to write a few lines, although one of the weakest members of the body. I believe the things we are looking for are at hand, and praise the good Lord that he has called me to see and love the truth. May we be ready, our lamps trimmed and burning. Ellen E Barden.

Our faith is certainly more Scriptural than any other on earth; if we should give it up, where else could we go? Charles, & Jasper Barden.

Knapp, Wis. Bro. Barbour, I have been in this movement ever since you began to publish the "Midnight Cry," in 1873; and I believe that the parable of the "ten virgins" has been fulfilled to the letter. I believed all the time, that God was guiding the movement, and that it could not go wrong. I think all is done, and that we shall not have long to wait. Henry Lininger

Cedarbank, Nannaimo, B. C. I often feel that I am not worthy to count myself as one of so select a company as the body of Christ; but as God has been pleased to make known to me the blessed doctrine of the restitution: and that I believe the glad tidings, to be the true gospel of the kingdom; it may be that God has chosen me: it is a good idea, that of having a word from every one; it will serve to bring us closer together, and especially benefit those who like myself are alone in the faith. It seems wonderful to me, how very few are able or willing to see the glorious doctrine of the Restitution of all things; or how so many seem to see any sort of justice in the doctrine of substitution; for though once believing it myself, I am bound to say, I never could see its justice, or even its benefit, as all suffer the effects of sin in this life, and all die just the same; and death is the wages of sin. The plan of God as we understand it, is grand beyond human conception; though we cannot help feeling sorry for the world and its institutions, some of which have many things both noble and good. But all shall have their reward in due time; bless God for that! After all, the going down of fallen humanity, is only "crucifying the old man," to build up the new man. Hoping to see the names of some with whom I used to correspond, as still belonging to the movement, though not having heard from them for years, I am, with love to all, your sister, Bella Thatcher.

Vancouvers, B. C. Dear brother. I am glad that we are to hear from each one in this movement; I think the time has come when they that fear the

Lord should speak often one to another. Having the unity of the faith, and the knowledge of the Son of God, through which we have the seal of the living God in our forehead, we are now ready as "firstfruits," for the ripening process.

Yours in the gospel faith, Matthew Logan.

Rochester, Minn. I would like to write a good long letter, but this old body is too feeble; I am almost 81 years old, and have just laid away my life companion; she died the 6th of this month. I have been looking for the Lord since 1843; the signs have multiplied and prophecies have been fulfilled until it seems clear to me that this is the beginning of the end; a time of trouble such as never was since there was a nation. From your poor old brother, Joseph I Wright.

Amherst, Mass. I have read the Herald of the Morning for many years, and believe I have been led through its teachings to see the truth as it is in Jesus. I am looking forward to the time when we shall be called as was Aaron, to go into the wilderness to meet the coming Deliverer. Jesus says, No man can come to me except the Father draw him; and of those who do come, that no man can pluck them out of his hand. I am glad you have called for a word from all the household, it will indeed be a love-feast: Jennie D Morrell.

Monroe, Wis. Dear brother: I have been looking for deliverance for more than 40 years; and feel something as Paul said, "If in this life only we have hope we are of all men most miserable." But thank God, there is a resurrection life, and our hope is as an anchor both sure and steadfast,

reaching to that within the vail. This nerves me up, and says, patiently wait, deliverance is coming by and by. Thank the Lord for the light received through the HERALD, and I pray that you may be enabled to give the household the whole counsel of God, that we may stand in the evil day. I say to the household, take courage; the Lord lives and reigns, and deliverance will come in his own appointed time to those who are faithful to the end. Send out the truth and the Lord reward you. Thomas Brown.

Minneapolis, 914, 18 1-2 Ave. N. E. Minn. Yes I believe it is the wish of every one in this grand movement to hear from all. We want to know how many are enough in earnest to write. We may feel our weakness, but God has chosen the weak things of this world to confound the mighty. Our hearts are sometines weary in this long waiting; yet we have so much light and truth that we should not faint by the way. I can say, my faith is not shaken by this long tarrying; no it grows stronger and stronger, and I expect to run to the end of the race. Mrs. M. C. Dugar.

G A Dugar also writes, I am rooted and grounded in the faith; am on the Rock, and by his grace have learned to know the only true God and Jesus Christ whom he hath sent, and the great plan for the regeneration of the whole human race. O what a wondrous plan! then to think that such poor unworthy creatures as we are, can eventually, if faithful, become what our Father is, Gods, all of us, children of the Most High. Building with gold, silver, and precious stones, we expect to come off victorious.

C. E. Lewis, from same address, writes: How glad we shall be to hear from all the dear household. Yes, we know that we belong to the body of Christ, and what an honor to be heirs of God, chosen from the foundation of the world. O how I would like to praise him! but like Paul, I cry out for deliverance; for what I would not, that I do. But he is ever near to help in time of need, and we can rest in faith, for he has said, All things shall work together for good, to them that love God, to them that are the called according to his purpose.

L. N. Keeler, same address, writes: I thank God that through the teaching of the HERALD I have, by his grace, been enabled to grasp these grand Scriptural truths concerning God's plan for the redemption of the world. I believe the time is near when the bride, the firstfruits unto God and the Lamb, will be delivered. O will not that be a glorious day; yours in hope.

Marshall, Mich. I have often thought that I would like to hear a word from all the dear ones of like precious faith. I have not been long in this way, but am so glad that I saw the light as early as I did. It would be a precious treat to me if I could meet with some who are looking for the blessed Saviour to come and take his bride and bring about the glorious restitution spoken of by all the holy prophets. Mrs. A M Church.

Springville, Pa. Dear brother, I am glad that we are to hear from all in this movement. I believe our redemption is very near. Isaac A Button.

Beverly, Mass. I have been looking for Jesus, eleven years; and can say, my faith has grown

Dustin Allen

stronger in the waiting. The truths of our faith are to me a bright and glorious hope in these dark days. Always glad to get the HERALD, and shall be pleased to hear from all. Elvina H Smith.

Racine, Wis. Am strong in the faith; the prize is too great to give up; am groaning for deliverance from this body of death. Rosilla Mathewson.

Marmaduke, Ark. In compliance with your request we will try to say a few words: wife and I are all alone here in the faith, and to us as well as to others situated like us it will be a love feast indeed, to hear from all the household. We do not expect to interest others much, but expect to be interested in the letters of others We have been reading the HERALD since 1877, and have on file most of them now. Wife has just laid one before me for May, 15th 1878, which has for its first article, "The shining Pathway;" in which is set forth one of the leading characteristics still applicable to those in this movement; the virtue of endurance. It is hardly necessary to say that we love the doctrines taught in the HERALD, because we suppose that all who have been reading for any length of time, if they have understood even an outline of its teaching, have arrived at a like conclusion; that it is the means God is using in restoring the faith, and bringing to light hitherto unknown truths; due only to them of full age, in preparing us for the final victory. We are patiently waiting for the return of our Lord, and the redemption of our bodies; which we believe, is near, even at the door. W S. & C E Gallegly.

Lacota, Mich. Dear brother, I do not know

how to get along without your paper which I have read for so many years. It is all the preaching I have. I will send you some money by and by, but cannot get any now. I am alone, my husband is dead. I am alone, my health is poor, I cannot write myself, but have to get some one to write for me, or I would send you a good long letter. From your sister in Christ, Elizabeth Tyler.

Vinton Mills, Conn. Dear Bro. I am strong in the faith once delivered to the saints; and expecting deliverance soon. This hope lifts me above the things of this world and sustains me at all times. I have great reason to rejoice in the Lord, Bless his holy name.——By request I would say, Sister Jane Yerington, 1463 Broad St. Hartford, Conn. wants to be remembered by all. She is with us in faith and hope. She fell and broke her limb, and has not been able to walk for three years. She is sustained by her faith, which is as an anchor sure and steadfast, and reaches to that within the vail. Mary A Belding.

Fort Wayne, Ind. Dear brother, your paper has found a welcome in my house for a little more than one year. I am greatly interested in the personal coming of Christ and his work of restoring all things. I am in hearty agreement with your teaching that the saints must be tested and perfected between death and the bestowal of immortality. While you hold to some ideas not in harmony with some things as I see them, I have no word of censure; the Lord bless you, is my prayer.

Thos. J Twining.

Mattapan, Mass. The great plan of salvation is

opened up beautifully in the twelve numbers of the last volume of the HERALD. My heart responds Amen, to it. I believe it contains the true gospel of the kingdom. Pray for me that I may be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of man. Richard Cutter.

Newport Center, Vt. I am glad I ever had the privilege of reading the HERALD, and coming to a knowledge of the only true God, and Jesus Christ whom he has sent. The truth will make us free. How I long to have my feet taken from the mirey clay, and placed on the Rock; where I can love and obey the law ordained unto life.

Mrs. A W Fuller.

Mc Lane, Pa. I send in my tetimony, and can say, my faith is strong that our hopes will soon be realized; it is plainly to be seen that redemption draweth nigh. I came early into this movement by seeing the harmony of Scripture. in type parable and prophecy; and feel determined never to draw back. Orville Ensign

Pittsburg, Pa. Dear brother: Evidence accumulates that the mystery hid from past ages is now being finished. I have been ill, and sometimes think I will not go much further; had hoped that I should not be food for that old serpent, but he has swallowed many. I greet you in love to all.

John Trunick.

Chelsea, Mass. It will be a great pleasure for me to hear from others. I am rejoicing in the truth, the last paper is so easy to understand, it makes the prospect look glorious. C. Briggs.

Boliver, Mo. O how I long for deliverance, am now 86 years old, and am pretty well; and my prayer is that I may keep my mind, so I can understand what I read. The first piece, On a sea of glass, was almost past my comprehension; but have read it over until it looks plainer to me.

Can you not give us more on the prophecies and signs of the times? Excuse all mistakes, for the dear Lord knows the spirit in which I write, bless his dear name. Mrs. Adaline Chapin.

Tacoma, Wash. We rejoice in the outlook; it seems to us that the winds are about to be loosed: praise God for our hope, Bro. & Sister Moore.

Carrville, Iowa. As this is a love feast we all want to partake. The time of trouble is fast approaching; we can rejoice, not that others must suffer, but seeing as we do, the glorious restitution as the only relief, our faith is about all the comfort we have. And with such harmony of the Scriptures, the Old with the New, our faith is a comfort; without faith it is impossible to please our Lord. Adam was pleased with his bride, so Christ will be with his. W W Bass.

St. Louis, Mo. We were particularly delighted with the last number of the paper. We are four in the family, my mother, husband, self, and daughter; all heartily in sympathy with you. We are so pleased that we are to have letters from others printed; so we can feel more in contact and heart fellowship with the rest. The time seems so short now, till we may hope to be together, it is a great pleasure to know of each other here.

Love to all in the faith. Mrs. H S Page.

Cornelius, Oregon. Yours with perfect hope in the restitution of all that was lost. Robt. Aiton.

Pownal Center, Vt. Am glad to have this opportunity to thank you, and also our Pastor, Bro. Brown, for your help in opening and expounding to us the Scriptures in the light of restitution; which makes God just what he is; a true, just, and loving God; dealing with mankind as He, if man, would like to be dealt with. As we advance into the light, we see reason, justice, and judgment, in all his ways. Am hoping to read many letters from the household. Mary F Lampman.

Bosworth, Mo. Brethren, let us be thankful for the knowledge we have of God the Father, and his Son, our Saviour. And let us watch and be ready, for in due time he will come and will not tarry. Pray for me, H W White.

Denver, Mo. My confidence in this, as a prophetic movement, is unchangable. Have been a reader of your writings since 1873; have been confident all through this quarter of a century, that we were in a shining pathway that would lead us on to the consummation of our hopes. Have never doubted this; hence, disappointments have not destroyed my confidence and rejoicing. I have never known but one person of our faith; and she sleeps in death. Will be so happy to hear from those whose names were once so familliar to me. O may the hour soon come when we shall be exalted to the position of FRIENDS of the Bridegroom. Come, Lord Jesus, come quickly. H R Perine.

Vancouvers, B. C. Matthew Logan would be remembered by the household.

Orting, Wash. Have received the HERALD for April & May; and cannot express to you the joy and comfort it brings to me. Through reading the HERALDS and comparing them with the Bible, the Lord has opened my eyes and lifted me out of darkness into the glorious light of the true gospel of Jesus Christ. O how thankful I am to see and understand God's plan of the ages, and feel that He has led me by his Spirit to a knowledge of himself. Surely the Lord is leading in this going out to meet the Bridegroom, and will soon call for his bride. Mrs. Catherine Ish.

Tacoma, Wash. Your suggestion of a word from those in this movement, struck a cord in our hearts. We send greeting to all the household; members of one family, fighting the same battles, with the victory almost in sight. Every advance, after careful investigation, has caused us to wonder in amazement at the revelation of the grandeur of the mysteries of the kingdom, made so plain.

The condensed form in which these truths have been given in the HERALDS of the past year, has been so convincing that we think there can be no question but that this body are the only ones in possession of the truth. Should we not rejoice? The subject, "On the Rock," in the July 1891 paper, seems to us to define our present position, it is a grand theme. J W & J E Moore.

Pownal Center, Vt. Have read your papers for about one year, and have enjoyed them much as many of the thoughts agree with what I believe; shall be glad to read the next volume. As we believe the time is fast approaching when we shall meet him who is our life, and hope to be made

like him, we realize the need of exhorting one another; remembering that it is not the hearers of the word only, but the doers that are blessed.

Our desire is to become a part of that one body which shall in due time bring peace on earth and good will to all. Mrs. John Barber.

Nevada, Ohio. Prophecy is surely being fulfilled in the terrible things that are coming on the earth, but understanding them we need not be dismayed but rather lift up our heads and look up, knowing that our redemption draweth nigh. My prayer is that I may hold fast to that which we have received and continue steadfast unto the end.

Please send the HERALD as long as published.

S. Goodbread.

Parsons, Kan. No one can have a greater love for the truth as published in the HERALD than myself; it brings such perfect harmony from Genesis to Revelation. The signs indicate that the old is passing away; war, pestilence and famine on every hand; the earth filled with violence, as before the flood; and all nations are to drink of this cup, (see Jer. 25.) But while weeping may endure for the night, joy cometh in the morning. Brethren of the one body, let us be patient, our great High Priest will soon come, lay off his high priest glory, wash his flesh with water by the word, finish our faith, and exalt us to share his throne; a "high calling" indeed, of God in Christ.

J. H. Clark.

North Adams, Mass. Malachi tells of a time when they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written. And

Daniel tells us that in the time of trouble which it seems we are about to enter, every one shall be delivered whose names are found written in the book. Let us lift up our heads and rejoice as we see the day approaching. Sybil J. Bushnell.

Rochester, N. Y. Since my brief acquaintance with the Scriptural teaching of the HERALD my heart has been made to sing a new song of love to God for his wonderful plan of redemption by a restitution of all things. When I think of that unscriptural doctrine once believed by me, that Christ had come as an invisible spirit, instead of the same Jesus who walked out to Bethany, coming in like manner as they saw him go; my heart leaps for joy that the Lord counted me worthy to be led out of that gross darkness of spiritualism, into the marvelous light of the restitution.

Mrs. Dora E. Northrop.

Springwater, N. Y. The signs of the times, also the more sure word of prophecy indicate that the time is about ripe for the bride of Christ to attain to the sea of glass condition, so clearly brought out in the last paper, as the condition of the newly born body of Christ; these, having gotten the victory over the beast, (the world,) and over the number of his name. The number of the beast, (Rev. 13: 18,) is the number of a man; while in Rev. 21: 17, we have the measure of the walls of the city, the church, as 144 cubits, according to the measure of a man, that is of an angel; while the other number is the measure of the man, that is of the man of sin, a FALLEN angel. How true it is that men's hearts are failing with fear, in looking after the things that are coming on the earth.

The stumbling of the first house of Israel, in looking for Christ's coming as he will come to the second house, at the end of this age; instead of the character in which he was sent to them; is no plainer to us, than is the stumbling of the gospel church, in looking back to the Jewish Messiah instead of the resurrected man, who is our Messiah.

Yours in Christ, S H & N E Withington.

Brookline, Mo. Dear Bro. Although interested in the soon coming of Christ, for more than forty years, we had met with no one of this faith as you teach it, until we met J R Deputy, about ten yrs. ago. From him we got hold of your writings and thank God that we had the privilege of reading them. We are looking for OUR Messiah, who will change our vile bodies; then we shall be able to overcome all enemies: Praise God from whom all blessings flow: Joseph Studley & wife.

Jeffersonville, Ind. Brethren and sisters: I am glad of the opportunity to again speak to those of like faith, through the HERALD; hoping we are all thoroughly acquainted with its teachings and can give a reason for the hope that is within us. It is fifteen years since we all had the same privilege of communicating with each other through the HERALD. Some have no doubt fallen asleep, but we know the time of deliverance is drawing near, and although we have had disappointments still my faith in the movement has never been shaken. We ought indeed to be a peculiar people if we are to inherit these great blessings. We can serve God only in spirit, or mentally, for the flesh is weak; let us keep on the whole armour, keeping ourselves unspotted from the world, doing as

best we can, until we meet our High Priest and Bridegroom in the holy place. Sister Halstead unites with me in sending words of love to all the household of faith. Elizabeth Goodwin.

Nevada, Ohio. Seeing the request to hear from all the household, touched a cord of sympathy in my heart; love that draws us together and makes us one. O how I long for deliverance from this body of death; not to be unclothed, but clothed upon. Then God, who is not a God of the dead, will indeed, be our God, and our Father. How unworthy! and yet we are to put on incorruption, and eventually immortality, like God himself. Is it not glorious to have such a hope through Christ our Redeemer? Mrs. D. B. Wolfe.

Wales, Mass. Dear friends of the one faith and hope of the gospel of restitution; can we realize the great privilege of living in "the days of the Son of man," and the closing events of this gospel age; and that we shall soon put off this vile body, and be fashioned like unto his glorious body. Let us pray for grace to endure until we get the final victory. Martha Ricketts.

Wales, Mass. I want to say, I have received a great deal of benefit from reading the HERALD, am in sympathy with its teachings; and see the truth clearly, and must confess that it is in harmony with the word of God.

Yours in the faith; Mrs. G. L. Camp.

Wales, Mass. Brethren and sisters of the one faith: Truly it may be said of us, Blessed are your eyes, for they see; and your ears, for they hear what many have desired, but failed to see and

hear. In crossing the ocean many indications of land appear before we reach it. So on the stream of time, we now have abundant signs that we are nearing "the times of the restitution of all things, when he shall send Jesus." O what a prospect is just before us! deliverance from bondage to liberty, from corruption to incorruption, from dishonor to glory. May His grace keep us steadfast, that no man take our crown. Rev. J. Ricketts.

Parsons, Kan. As we now understand it the Bible is full of rich food for those who are hungering. In the beginning God created the heavens and the earth; and there is "the family in heaven, and the family on earth," to be gathered into one. Thus we have a double, all the way until one is absorbed into the other; shadow and substance; two covenants; natural and spiritual; two Adams, earthly and heavenly; Paradise lost, Paradise restored. The Bible so full of meat, yet hid from the wise and prudent. H. F. Parks.

Davenport, Iowa. Greeting to the household; we are still holding on to our hope, and it never looked brighter; surely deliverance is near.

Joseph Parry, Jennie V. Pickering.

Tampa, Fla. Thank God that He has opened our eyes to see such beauty and harmony in his word that is able to make us wise unto salvation. We are surrounded here at Tampa, with thousands of soldiers and every indication of war, war; that looks as if "the winds" were soon to be loosed; I am one of the old '43 Adventists, and am not ashamed of my faith. A. A. Gilbert.

South West City, Mo. Dear brother: I believe

the interpretation as given in the HERALD is in the main correct; and thank the dear Lord that he has permitted me to see what I am convinced is the true gospel of the kingdom: L C Lanier.

S, Minneapolis, Minn. Being only a newly begotten babe in this movement, and not expecting to grow into manhood at a single leap; and yet my eyes can see that the nations are getting angry and ready to take the cup at the Lord's hand and drink to the bitter dregs. I desire to be counted as in this movement; and reverentially sign myself, your Bro, August A Segerstrom.

Milan, Tenn. Am in full accord with the teaching of the HERALD: have studied the bound volume, and each number from first to last; and to my mind it is the only teaching that is in harmony with the entire Scriptures: no money value could supply its place to me. Bro. John Sullivan wants me to say for him, that both himself & wife are in full symyathy and want to be counted as in this movement. D C Threadgill.

New Haven, Conn. On the last page of the last paper is a request to me personally, and I trust all who read will consider it the same way. Although short was the time spent at your meeting at Pownal Center, last August yet it left in my memory that which will long be remembered.

What a meeting it would be if all the members of the household could be gathered at one place, with one accord. Wm. L Benton.

St Paul, Minn, What a glorious cause we have enlisted in: thank God for the Bible, that our eyes are made to see the grand truths it contains. I always tried to love God, and believed that he would reward them that dilligently sought him; but in 1892 a brother and sister began telling me of those blessed truths, and in a few days my eyes began to be opened to God's plan of redemption; and it seems wonderful how plain it is to me now. I believe God was with me, opening my eyes; bless his holy name: Hattie Stafford.

Rockford, Minn; Have been in this movement only about a year, and am hungering after truth, the wedding garment: John Liederbach.

Rochester, N. Y. Dear brother, I am fully satisfied with this movement and our present position. I believe it is of God and will end by those that are ready, going in to the marriage feast, or entrance into life. How glorious it is to have the assurance that God in his love hath chosen us for this high calling of God in Christ Jesus our Lord. Let us draw near therefore, with a true heart, in full assurance of faith without wavering; for we have need of patience in our present position, that after we have done the will of God, we might receive the promise. Let us therefore, as God's elect hold fast our confidence and rejoicing firmly unto the end, knowing that He that has promised is faithful and will fulfil all he has promised. How glorious is our hope; and how sweet is Wisdom that cometh from God, more precious than rubies; nothing can be compared to her; length of days is in her right hand, and in her left hand riches and honor. Happy is every one who shall remain faithful to her; praise God for his goodness to the children of men. John Van Heyl.

Jacksonville, Fla. It is with profound thanks to our heavenly Father, that I have had the privilege of reading the HERALD for about twenty years. O the grand old doctrine of Restitution! how it harmonizes Scripture, clearing up the obscurity of difficult passages, as the mist disappears before the brightness of the noon-day sun. I said old, and so it is, as old as Inspiration; having been spoken of by all God's holy prophets since the world began; but covered up and lost sight of in the rubbish of papal dogmas, and fables and creeds of a fallen church. But thank God, the darkness has been expelled, and the light that makes manifest even the hidden things of darkness, now shines clear and bright on the glorious plan of redemption, revealing a new, and yet old theology.

I cannot add even a jot of light on this grand theme; the unity of the faith and the knowledge of the Son of God is apparently complete. The signs of deliverance are multiplied, and the time cannot be far distant when we shall be clothed upon with our house from heaven; God speed the blessed day. I want the paper but am not able to pay for it now; have been out of work most of the time for nearly three years. Yours in brotherly love, A. S. Parsons, 1203 Duval St.

Cleveland, Ohio. We are always glad to hear from the members of the household; what a blessing to know the true way of life; we must be in the light, for what other people have learned to so clearly divide between the "oldness of the letter, and the newness of the spirit?" Looking back over the twenty years since coming into this movement, at the many changes, as little by little the truth has been brought out through the Herald, we find no part of the truth has been lost, but only been made to shine clearer and clearer; truly we should be thankful that we have been permitted to know these grand mysteries of the kingdom. Father, and mother, and brother, join in sending greeting to the household. Sarah A. Edwards.

Orting, Wash. Trusting in God the Father, and in Jesus

Christ for our life that is hid in Christ, we hope to be gathered to him. Mrs. L. Hoover.

St. Paul, Minn. You may say for me that I am more interested than ever before. I am persuaded we have God-given truth, and are in the way appointed by God, a path which is surely as a "shining light, which shineth more and more unto the perfect day." Brethren, I am entirely confident that it will lead us to meet the coming Bridegroom. Yours in Christ, J. C. de Bruyn Kops.

Orting, Wash. We are thankful for the bright evidence we have that we are of the elect bride; we trust our house is built on the rock, and can withstand every trial; always trusting and waiting for the Bridegroom, Brother and Sister Smith.

Kipton, Ohio. The time has come when we may lift up our head and rejoice, with full assurance that our redemption is very near; it would appear that Satan knows his time is short, and is trying all his devices. I never have been so tried as during the past year, but God, by his Spirit, has sustained me. How pleasant it would be to meet those of like precious faith. Franc C. Gove.

Clarklake, Mich. All men seem to be in expectation, waiting for the manifestation of the sons of God, though they know not what to expect, and we who have the first fruits of the Spirit, are waiting for the adoption, to wit, the redemption of our body. O how little do the world, or church, know of God's great plan of redemption through a second Adam, first corruption, then incorruption, (life out from death,) and after the second man life, immortality.

Lydia Reed.

Rochester, N. Y. Dear brother, we shall all be glad to hear from the scattered body. I rejoice in these glorious truths concerning God's purposes towards humanity. Am satisfied they are built on the sure foundation, and am thankful that our Father has permitted me to see and understand these mysteries of the kingdom. Della Richmond.

Picton, Nova Scotia. Dear Brother, I duly received your pamphlet, Nos. 1 and 2, April and May, and very glad to receive it. I am more interested in your books than any I have ever read before, and they are legion, for I have been for the last twenty-five years wholly given up to the search after truth, and many years ago I made up my mind to sacrifice everything for truth, and to battle for it, which I have not failed to do, more especially with the ministers of the various sects and denominations, but I am afraid with little or no success. I am put down as a fanatic, and a dangerous character, and even boycotted, so that to-day I am poor.. I much desire you will continue to send the papers, as they come out. I know one man in this town who I almost put down as an infidel, and I asked him to read over your papers and he grasped the truth at once, and is really deeply interested and reads them greedily—but he is like myself, poor. Your Brother in Christ, John Vaux.

Southwest City, Mo. Am glad the subject of letter-writing came up again after so many years. It will be so good to hear once more, if only a word, from the brethren and sisters scattered abroad.

I have been a reader of the Herald and in this movement about nineteen years. It has been a long journey, but thank God every step is on the rock, and the whole position well fortified by both the law and testimony, enabling us to tune our harps for the song of Moses and the Lamb. Surely our redemption is near. Then, being delivered from the weakness of sinful flesh, the law ordained to give eternal life will bring forth that for which it was ordained. Thus every feature of the plan has been brought out in these late numbers of the paper, and made so plain that there is no room for a doubt but that we have the truth, as it is in Jesus "the second man Adam." Nothing now seems to be due between this and realization. A little more patient waiting, and then the glad fruition. Yours in hope, W. S. Covey.

Rochester, N. Y. In reading C. T. Russell's books, some six years ago, we thought we had the truth,

but 'having our senses exercised by reason of use,' we have learned that, like christendom at large, he too teaches many "doctrine of devils;" denying that Jesus Christ cometh in the flesh; denying that in the resurrection, God quickened Christ's mortal body; that he did NOT recover, or re-take the life he laid down, as taught in John 10:17; that He that raised Christ from the dead,—which he did not do, if that which died was not revived,—will NOT quicken our mortal bodies. Added to this, that at death, we, the church, pass from our present life immediately into the spirit condition, as other spiritualists teach; still holding that God dishonoring papal dogma of substitution. We do rejoice in our hearts that we have escaped from that snare of the wicked one, and are enabled to see that Christ makes the atonement, by bringing in the resurrection, the recovery of man from the dead, not as a substitute, but by transforming his own life,—a seed of promise, from which all mankind must be born again,—into resurrected life.

There are so many things we now see in a different light, making the Scriptures so harmonious, that there is no question with us but what we now have the truth as it is in Jesus, the second Adam; and who will in due time, become a quickening Spirit; but not until his work on earth is ended. Yours in Christ: Mr. & Mrs. Geddes.

Eau Clair, Wis: Bro. Barbour; although almost four score years, I feel like responding to your request; my nerves hardly permit the use of a pen; but I am looking, O so earnestly for restitution; which God hath promised by the mouth of all his

holy prophets; the death of the natural man does not look as it once did, now that we see the silver lining; but my hope of life is firm and reaches to that within the vail. C. L. Gilbert.

Brighton, N. Y. Bro. B, We are very glad that we have been brought to see the restored faith; prior to hearing you preach we were Episcopalians, never having heard of the millennium, or of God's plan of the ages, involving a restitution of all things; which helps us so much in rightly dividing the word of Truth. Election, free grace, universal salvation, and all other Scriptural doctrines are now made so harmonious. We almost cry for joy when we think of what God has prepared for them that love him. What a high calling, what a glorious hope. H. & E. Read.

Gates, N. Y. The Scriptures are able to make us wise unto salvation; and not only that, but that we may know the things which God hath prepared beyond the second vail, for them that love him. They also tell us when and how we are to overcome in order to win the prize We must believe the gospel in order to be delivered from the bondage of corruption as "first fruits;" then, having on the whole armour, and being delivered from the WEAKNESS of the flesh, we shall be able to resist the tempter, and obey the law ordained unto life. This, as I understand it, is the plan by which we shall overcome: Mrs. F. Reynolds.

Southwest City, Mo. I heartily endorse your teaching through the HERALD; that man is mortal, and think I comprehend God's plan of first the natural, or fallen man; and afterward the spiritual, or resurrected man; that this is the plan of development; and that finally when the spiritual man shall put off mortality by putting on immortality; God's purpose in making man in His own likeness will be consummated. J. H. May.

Rochester, N. Y. The Bible was a dark book to me before I understood this faith; but now it is to me full of light, I was taught to believe that Christ died instead of us; and yet man must die. Without the shedding of blood there is no remission, looks like a cruel statement, only because it is misunderstood. Resurrection is a second birth, and man must die or he cannot be resurrected from the dead. It is appointed unto men once to die, because of sin, and man dies; hence for this there is no atonement, only what man himself pays; Christ died, not to save man from dying, but that dying for the sin of Adam he might be made alive again, become a child of the resurrection; and as he tasted death for every man, all that die in the first man will be made alive in the second man. Miss M. M. Guebelle.

Windsor, Nova Scotia: I am more than pleased with the HERALD; have read men's opinions, but never anything like this; so reasonable, so satisfying; I must say your explanation of the Bible is the first that has ever fully satisfied me. I have had them only for the past year, and have read them over and over again and again; and the more I read the stronger I feel; truth makes us free, and from the first HERALD I read to this last one for April and May, the truth is made so plain they all bring joy to me. Praise God for

providing and revealing such a glorious plan to exalt man as sons and heirs. God bless all the family, and keep us in the truth, is my prayer:
Send me a bound volume: James King.

Flora, Ill: I am exceedingly glad that we have the prospect of hearing from the members of the household; I hope they will all write, however little it may be. Words cannot fully express my gratitude for the wondrous truths that have been made known to us through the HERALD, and that such things are prepared for 'even me.' Though in declining years, they seem far plainer to me than ever before; although perhaps it is because you make them so much plainer now, than in the "old series;" and may be the near coming of the Lord has something to do with it. Am so thankful for this evidence of being a member of the one body to whom it is given to know the mysteries of the kingdom of God. I have been amazed at some of the clear Scriptural truths we have had, and wondered if there could be any thing more for us until after the change. Wm Mearns.

Pittsburg, Pa. Faith comes by hearing. Many with whom we are acquainted are as good by nature, and, perhaps, better by practice than are we, and yet they are blind, nor have they ears to hear the truth;—what we KNOW is the truth, because so clearly stated in Scripture.—We can only wonder why God has chosen us; why the Spirit, given to lead into all truth, has opened our eyes. It is the truth that will make us free; and when set free from this corruption, then it is that having on the whole armour, and again on trial as was man

before the fall, that we shall be enabled to overcome. And only then, having on the wedding garment, shall we enter into life everlasting.
May God hasten the day. S. M. Miller.

Uniontown, Pa. I am glad that my ears have heard the glad tidings, the true gospel of the kingdom; it has become my meat and my drink, the anchor of my life. I. N. Hagan.

Westfield, Mass. These glorious truths are more than life to me; with them I am rich; without them I should be poor indeed. Truly we have been led in a way we knew not of; praise God for the leading. Mrs. M. M. Hammersly.

Chicago, Ill. The Lord has given us the restored faith; and in due time will restore our bodies. I believe it; and try to believe that all things work together for our good. Lizzie Ingold.

San Marcos, Texas: May God help us to know and do his will in all things, is my prayer; love to all the household. A. J. Thompson.

Rochester, N. Y. Ours is a hope of which we need not be ashamed; the word of truth rightly divided; justice and mercy; every one receiving according to that he hath done; and yet a law of love ordained unto life. I have been in this glorious pathway since 1875, during which time the light has steadily increased until now, when the pathway is illuminated even to the perfect day.
With love and hope: Helen H. Landis.

Minneapolis, Minn: It is with pleasure I can say, never was my satisfaction with my hope so complete as since my acceptance of the views as taught in the HERALD. As far as I understand,

having seen the papers but a short time, my judgment is convinced that this is the true light, and that the waiting will not be long: M. Eastgard.

86 William St. Rochester, N. Y. Dearly beloved: Many of your names are so familiar to us, you seem a part of us; we are glad to hear your testimonies, also glad to add ours, in acknowledgement of the great love of our heavenly Father in giving us a knowledge of himself, in whom is embodied the Fatherhood, and of Jesus Christ, in whom is embodied the Motherhood of a universe to be peopled with sons and heirs.

This knowledge of God and Christ, gives us a clear appreciation of the sacrifice of our Redeemer who left the royal courts of the Father, and became poor for our sakes, enduring the cross, despising the shame for the joy set before him in bringing many sons to glory. Coming first, made of woman, made under the law, a little lower than the angels for the suffering of death, not as a man's substitute to keep man from dying, but to bring in resurrection life, that man might live again. And as the evidence is so conclusive that the realization of our hope is about to be consummated, let us like Joshua, when about to go in, to possess the goodly land, be strong and of good courage; knowing that as we pass over this Jordan, God shall magnify us in the sight of all Israel.—"Let him that glorieth, (as glory we do,) glory in this, that he knoweth Me, saith the Lord."

Sister Barbour.

Part of a letter from a lady in New Zeland, written to a cousin of her's in Vancouvers, B. C.

so that our readers may see how this gospel of the kingdom is received by unprejudiced minds.

Waotu, New Zeland, Feb. 4th, 1898. The more I think about this movement, the more wonderful it seems. I have enjoyed the reading of the HERALDS more than I can tell you. Quite a number here in New Zeland are becoming interested. I read the first book you sent me until I think I understood it all; then told my friends the glad news; some were delighted with the glad tidings. My books travel around to many readers before they return to me. Two old christians were delighted, and believed every word. I find true believers grasp it at once. Have been reading and explaining to a friend this morning; he seemed very much interested, (out of politeness to me, perhaps,) still he has heard the gospel; if he believes, it will be well for him; if not, I suppose he cannot; "faith is the gift of God." It is wonderful what a change has come over all people here as regards religion. Am looking for him whom my soul loveth; how we could believe the old doctrine is beyond my knowledge; knowing no other way we ignorantly assented to it, I suppose. I can never in this world, thank God, and you, enough for sending me that little book, "Truth against the World," that has changed my whole belief; unlocking the Bible, and making all things plain to my understanding. I tell the glad tidings of great joy, at every opportunity; it is all so beautiful I am lost in wonder, love, and praise. I was so pleased with a young christian to whom I began telling the glad news; thinking she would be very much against it; but to my surprise she

agreed with me in every thing. My astonishment was great, because her father (a good man,) to whom I had sent a paper, (one of the 1897, old series,) laughed at it. The first chance that offers I shall go for him again. Another did not like the ideas at first, asked me to explain, and has turned quite around. I sent him two of '97 papers, do not know the result yet, feel sure he will be won over when I get one of my books back to send him; have 3 traveling around. I know they will go to where they are sent, to highways and hedges, that the elect may be compelled to come in that his house may be full; then I expect to see the king in his beauty, and be made like him

What grand ideas in No. 9, HERALD, about the Sons of God being joint heirs with Christ, having each an angel, to go on multiplying during a long long eternity. Plenty of employment for all the Sons of God. Your loving sister in Christ:

Amelia J Haszard.

Los Angeles, Cal. Dear brother, I am sorry to know that you have decided not to visit California, at present; for I had hoped to have the pleasure of meeting you and Sister Barbour here; but if it is not the Lord's will at this time, perhaps it may be later on. I rejoice that I was ever led to investigate and accept these precious truths; and only hope that my imperfect understanding of, and faith in them, may be imputed for righteousness; and pray that I may be accounted worthy of the high calling. Am very much interested in the April & May paper; having read it with close attention, much light seems to break in upon me enabling me more fully to discern between the

oldness of the letter, and the newness of the spirit; and my heart bounded with thankfulness to Him who reveals by his Spirit, these deep truths of his word. Mrs. H A Spencer.

Rochester, N Y. Our final inheritance as Sons of God, the ultimate condition of humanity, impresses me as the most glorious truth of revelation; "I have said, ye are Gods, all of you children of the Most High." Lottie E. Clark.

Scranton, Pa. How beautifully the Elijah who is to restore all things, (Christ, and his body,) is prefigured in Isa. 40: the last verse especially, showing the inexhaustible forces of the perfect man.

Chas. J Allen.

St. Louis, Mo. Thank God for the truth; that His Holy Spirit takes the things of Jesus and makes them plain to us, and so to guide us into all truth. May he hasten the coming of the Prince of Peace: Yours in the faith. L B King.

Western Saratoga, Ill. Am still waiting for the realization of the hope set before us, with confidence and rejoicing. John W Mc Elroy.

Providence, R. I. These truths concerning the coming kingdom are so easy to comprehend, and so blessed, that there is but one way to explain the blindness of christians: that the Lord hath poured out upon them the spirit of deep sleep, and hath closed their eyes, (Isa. 29: 10.) O what a joyful day when he shall open the blind eyes, and set the captives free: Mrs. H Spencer.

North Adams, Mass. Dear Bro. I think it a good idea, to have this love feast;—The rest of this letter from Sister Louise Walden, has been lost.

San Diego, Cal. Through the HERALD my blindness is passing away, and I begin to see plainly the wisdom and deep things of the word; thanks indeed that you have been the key to unlock the gross darkness and let the light of truth penetrate my mind. Can it be that I too shall attain unto the "high calling," shall have a crown; that one so undeserving shall be of the chosen few? No I do not deserve it, nor expect it; still at times cant help but hope; yet why? when there are so many as worthy, and even more so, who will not be of that number. Of one thing I am confident, that the infinite love of our Father and Mother will reach all in due order and amount. Christ came to begin the fulfilment of the law ordained unto life, to save that which was lost, and raise us to the plane where that law can be fulfilled in us, that we might have life, and have it more abundantly; and will set up his rule of love, justice, and mercy over the resurrected race; among whom I shall be, and with power that will enable me to become an overcomer, and son of God. The floodgates of inner relief are open, even now, while the warm tears of thankfulness flow, that you were permitted through writings, to open to me the pathway to the grand future life, the golden key to the Divine, the true philosophy of this creation, hidden deep down in His word; but when once we comprehend the figure and trace it to the substance; we find it summed up in one word, LOVE; and embraced in the law ordained unto life; love thy Creator, and thy fellow as thyself; intended in full, not for this bondage, but for the next age and reign of Christ. With love, G Y Gray.

South West City, Mo. Am highly pleased with our position, and believe this movement will soon end in victory. Do you not think that this war may spread until all nations are involved in the battle of the great day that will end Gentile rule, and bring in the kingdom of God? J A Dry.

Rochester, N Y. Am glad to send christian greeting to the household; and rejoice with them in the light now so clearly shining on God's word, especially on the distinction, made so clear, between the "oldness of the letter, and the newness of the spirit;" dividing even Christ after the flesh, from the risen Christ, the "new man; David's Lord, from David's son; the Jewish Prince, from the WORLD's Messiah. Truly we may hold up our heads, in full assurance that redemption draweth nigh. Yours in the blessed hope. D G Mattison.

Seattle, Wash. I prize the HERALD next to my Bible; and love the truths it contains. Am one of the lonely ones, having no one in fellowship with me in these truths; and yet not alone, for one closer than a brother is with me. I was born in 1814, and gave myself to him when 14 years old, and He has been my staff and my comforter all these 70 years, and I dont think he will forsake me now, because I am weak in mind and in body: He is my strength, and portion for ever more, blessed be his holy name. 1814.

I have often thought that I would like to know how many there are in this company of believers, and shall be glad to hear from some of them; put my name down as one; I belong to this band; and when the roll is called at the general assembly of the church of the firstborn, I'll be there; for I

know that my Redeemer liveth; and because he lives, I shall live also. Mrs. Robert Hardy.

Lick Creek, Ill. Does this mean the numbering of Israel? well, if it does, perhaps it is all right; what we do not now know we shall know hereafter. When we see and hear of the commotion of the nations, and that they are becoming angry; although it is hard on the natural man, yet we are to rejoice, for ere the smoke of battle shall clear away there will be deliverance for some; yes, for all; every man in his own order. The end of this bondwoman system must be near; corruption and discord reigns every where; we need not go to Spain, or Turkey, but can find the last day conditions of rottenness and lack of faith in God at home, as well as abroad. My desire is to be accounted worthy to escape the things that are coming on the earth, and to stand before the Son of man. John L Roberts

Lick Creek, Ill. We are still rejoicing in the hope of the high calling; and shall be glad to hear once more from all of like precious faith. I love to think about the Fatherhood of God, and the Motherhood of Christ; and that our life is hid in them. What a glorious hope, to get the victory over the beast, his mark, his name, and the number of his name; and stand on the sea of glass, with the harps of God, by which we can join in the song of Moses and the Lamb. O what a glorious prospect to be hid in his pavillion, to be set free from the bondwoman system. O come, Lord Jesus, take us to our long desired home. Bro. Barbour there are three or four of our little band here, of the one faith, who have fallen asleep since our last love

feast; all of whose letters can be found in the HERALD for August 1883. May we all hold out faithful and meet again on the other shore, is my prayer: Hazy J Roberts.

Frostburg, Md: Have enjoyed the reading of the HERALD very much during the past year, and want them continued until our deliverance comes. You make the truth so plain that I must sit at the table and eat and drink; the water we have here is bitter and muddy, and no green grass to feed even the lambs; but you, brother B. hand the cup of clear cool water to the thirsty soul. Your brother in the Redeemer, G W Shuckhart.

Sweetwater, Oklahoma: Wait patiently, for yet a little while He that shall come will come and will not tarry: J W Drew.

Otego, Kan: We have the faith as it is in the new man, Christ Jesus, beyond the first vail; and are permitted to look even beyond the second vail at what no human eye until now has ever seen. No wonder the man clothed in linen said, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

What a vast difference there is between the Messiah, (anointed Prince,) sent to th Jews; and the risen Christ, (Priest and Mediator,) the one we are to know: G S Vilott.

Rochester, N. Y. We are strangers to Christ after the flesh, (2 Cor. 5: 16;) but friends of the resurrected Christ, the new man. All christendom love and believe in the anointed Prince of the house of David, (king of the Jews,) as *their* Messiah. We should keep our garments unspotted by the flesh, the natural. We should be so strong in the faith, that

the great gulf between the old Adam, and the new born resurrected man,—where those who are "risen with Christ," are, in spirit;—that its impassableness, either to a Jew, or to christendom, who recognise the Jewish Messiah, as their own is an impossibility. All hail our risen Lord.

Mr. and Mrs. Gay

Polk, Mo. It gives me pleasure to add my testimony to that of the scattered household, who, though few and far between, can know and understand the Scriptural plan of redemption. Although a young reader of the HERALD, I thank the Lord that I can understand these mysteries of the kingdom. I am twenty three, and have four brothers as deeply interested as myself. We would be glad to correspond with other young members of the household. James Ardrey.

Polk, Mo. Dear brother, in pursuance of your suggestion, I will say, we are alone, as there are no other believers in this vicinity excepting our family; and it will be so pleasant to hear from others. I am fully satisfied with our position, and find nothing in any of these organised "bundles," to satisfy, or harmonise Scriptural truth. There is no ground for discouragement for those who can discern the signs of the times, and fulfilment of prophecy. The reading of the new series, during the past year, has helped me to understand much that was dark to me, as presented in the earlier papers. I believe our redemption is nigh, even at the door. H. R. Ardrey.

Polk, Mo. I am a young reader, only 14 years of age; but the more I read the HERALDS, the better I like them; I want the true wisdom that comes from above. T. R. Ardrey.

Polk, Mo. I appreciate this opportunity to speak for the true faith; I love the harmony in the Holy writings brought out in your paper; harmony in what, to them that are without, seems so contradictory. But thank the Lord, the time is coming in the resurrection age, when all men will come to a knowledge of the truth.

Your brother in the blessed hope: S. P. Ardrey.

Lick Creek, Ill. It is very different with me now, from what it was 15 years ago, when asked to write for the paper, then it was husband and I; now it is only I. But although

left to fight the battle of life alone, it in no way weakens my faith; for I fully believe in the restitution of all things; all that man lost in Adam, must be restored in Christ. Then, being set free from the body of this death, we can say, "O death, where is thy sting? O grave, where is thy victory?

To you, my brother, through God, my thanks are due for much Scripture made plain, that otherwise would have been dark. Now, by the grace of God, I hope to hold out faithful, and stand in my lot at the end of the "days and seasons."

Your sister in Christ; Mrs. M. C. Murphy.

Lick Creek, Ill. As it is not possible for us to meet together I think it is good to hear from each other. Under the conditions we are now living, in which the whole world, all nations, are preparing for a struggle, wars and rumors of wars, it is not difficult to discern the signs of the times. This being so, I trust we shall all stand firm to the end; knowing that we shall soon reap, if we faint not; for a short work will the Lord make on the earth. Mrs. J. T. Trulove.

Lick Creek, Ill. I am confident this is a prophetic movement, and is of God. Signs without, and fulfilments in the movement show that the end is near, I believe we are now "in the days of the Son of man," when he is "as the lightning," before laying off his High Priest glory, to come to us the same unglorified Jesus, as when they saw him go away. The distress of nations and time of trouble that is coming, in which the "old man" must go down; is only the casting out from the Abrahamic inheritance, the son of the bondwoman, for the bringing in of the son of the free woman. My desire is for grace to enable me to hold fast the confidence and rejoicing firm unto the end. Warren Doyen.

Regent, Ill. Dear brother in the faith, as it is the desire of the household to hear from every member, I will say, my faith is strong in the truths we have learned from the Bible, through the aid of the Herald of the Morning. All in this movement, are dear to my heart; and although we know no man after the flesh; be they white or black, bond or free, with the Master, we can say of them, "Behold, my mother, my brother, and my sister." W. A. Nipper.

Rochester, N. Y. Brother Barbour, just say to the household, for me; that my faith is unwavering; I believe in the restitution of all things, and that the Elijah who is to restore all things, is the Christ complete, head and body; and that during "the times of the restitution of all things," which begin when Jesus comes, all crooked things will be made straight, the proud abased, the meek exalted, and truth and justice prevail from sea to sea, and from the river to the ends of the earth. May God hasten the glad day. Mrs. E. Kern.

The question may arise, why we publish the full address of those who write; something which few other religious papers will do? Our answer is, "The spiritual man discerneth all things, and is discerned of none." "Having our senses exercised to know good and evil," we have no need to be on our guard, lest other writers expose our weak points, or false teaching: Christ said, My sheep know my voice, and a stranger they will not follow. We are willing that the "Worlds Hope," or "Watch Tower," or any of those who have left this movement; or any others, should send as many sample copies to our readers as they may choose; "they can do nothing against the truth, but for it." I have often seen letters from those who apparently were almost where they could see the truth, and had a desire to help them; but the blind leaders of the blind are fearful lest their followers should hear some other voice, and so they themselves, should lose their occupation.

JESUS the CHRIST.

When we are informed that at the death of Christ, all died, and remember that the life of the world was in him; that is, the life of the world, lost in Adam, was restored in him; we

can easily understand that the life of the world, the promised life to the seed of the woman, the only life God recognises, went out when that seed of promise died. (See 2 Cor. 5: 14, revised ver. and context.) And when he arose, the life of the world that was in him became resurrection life. Hence, until we get the life that is in him, the second man Adam, we have no life.—"He that hath the Son, hath life; and he that hath not the Son of God hath not life." "Let the dead bury their dead," Except ye eat my flesh, etc. ye have no life in you; "for ye are dead, and your life is hid with Christ in God." —"For which cause the gospel is preached to them that are dead," etc. And the dead hear the voice of the Son of God, and they that hear, shall live; when? My sheep hear my voice, and I will raise them up at the last day and give them etenal life;—they that are Christ's are "made alive at his coming." This is the teaching of the New Testament concerning life. The natural forfeited life of the old Adam race ceased to be recognised the moment man's life was forfeited; but God restored that life by promise. Then when that seed of promise died, all died; the life of the race was gone. Now, hencefore, know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth, know we *him*[x] no more. Therefore if any man be in Christ he is a new creature, old things are passed away; behold, all thing are become new, (2 Cor. 5: 15–17.)

Here then, at the death and resurrection of Jesus, is the turning point between the old and the new, the letter and spirit, death and life.—Christ, is only an official title; it simply means anointed. The Jewish Messiah, (Christ,) was an anointed Prince, (see Dan 9: 25;) and not a Priest; *our* Messiah, the Christ we are to know; the only Christ that can do any thing for *our* salvation, is "minister of the true sanctuary and tabernacle which the Lord pitched and not man." —It is not Jesus, but Jesus in the official character in which he was sent to the Jews, and only to them, that we are not to look to as our Messiah. That Jesus, or rather Jesus in that character, finished his work and died. And we have nothing to do with him, nor did he have any thing to do with us, until in dying, he ended the old covenant system which

excluded the entire Gentile world; and thus broke down that "middle wall of partition" between Jew and Gentile. That is just what Christ's death accomplished; it ended that Mosaic system, which was only a shadow and made nothing perfect; and the Jewish Messiah belonged to, and was a part of that system. It is the "new man," the Christ of the true tabernacle, the Christ of the resurrected man that we are to know, and not the Christ "made under the law, and sent only to them that were under the law: "Go not in the way of the Gentiles; for I am not sent save to the lost sheep of the house of Israel." What then have you to do with the Jesus Christ of the gospel preached by John and Jesus, to the lost sheep of the house of Israel, when he himself declared that he was not sent to you? That gospel was the good news of the kingdom of God of which he, as the "Son of David according to the flesh," was the heir; the kingdon to which he referred when he told the Pharisees it was among them, and would not come with outward show, or observation. The kingdom in all its parts was there, and only needed to be organized. While the kingdom of God to be given to the saints of the Most High, when one like unto the Son of man comes in the clouds of heaven, does come with outward show; it is when he comes in his glory with all his holy angels, that he sits on the throne of his glory; it is when the nations are angry and thy wrath is come, and the time of the dead that they should be judged; that the kingdom of this world becomes his; it is when he comes with clouds, and every eye shall see him, that he takes his great power and reigns. Whatever was true of the shadow, this kingdom will certainly come with observation.

When the Pharisees demanded of him, when the kingdom of God should come, it was the kingdom that was among them as Jesus said: how else could it be taken from them? for afterward he said to the Pharisees, "the kingdom of God shall be taken from you and given to another people. Then the kingdom of God was then in their midst, or among them.

David's kingdom was called, the kingdom of the Lord, (2 Chron. 13: 8.) It was disorganized, and at the captivity of the last of their kings, God said, "Take off the diadem, remove the crown; I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him," (Ezek. 21: 26.) And now the king of the Jews, he whose right it was, had come. The kingdom in all its parts was there, the king, the subjects, and territory; and only waiting to be organised. Hence, to the Pharisees, or that nation, he said, the kingdom of God is within, or, margin, among you. These are Scriptural facts, and his answer to them no more refers to the spiritual man kingdom, than does fleshly Israel answer to the church of the firstborn.

The gospel church, who are building on the Jewish Messiah, claiming that he made the atonement on the Roman cross, and taking him as their pattern, and have that "man of sorrows" in their mind, when thinking of their Messiah, are as truly worshipping after the oldness of the letter, as are the Roman catholics. And may as well worship through the mother of Jesus, as through the son of Mary.

We are "risen with Christ,"—by faith,—and belong not to the natural, but to the resurrection side of the gulf that separates the living from the dead. When Christ died, all died; old things passed away; and it is only to the "new man," the resurrected Christ, that we have to look to as our Messiah, and through whom we must approach and worship God. The Christ, that is, the official character and nature of the Jewish Messiah has forever passed away. He could not impart eternal life to any one; because he himself did not have it. The imperfect is not eternal, and he was made perfect through suffering, learned obedience by the things he suffered, etc. Though the life of the world, lost in Adam, was restored in him, Mary's son, as the seed of promise, yet he could not impart that life to others until it had been transformed into resurrected life; "Except a corn of wheat fall into the ground and die, it abideth alone," is what he said concerning himself. "He took on him the nature of the seed of Abraham;" and hence, a carnal nature. Every seed is to bring forth after its kind; hence, as a son of David, he could have imparted only a carnal nature. It was just as necessary for him to be born again, to attain to the spiritual man condition, as it is for you and me. The difference is, he, being

x not spirit

without sin, though given over to die, could by obedience to the law ordained unto life, win eternal life for himself; which you and I cannot do, because we have a carnal mind, which is not subject to the law of God.

If any of our readers do not know these things, then you have not yet come to "the unity of the faith, and of the knowledge of the Son of God." I am not writing for new readers; but writing to stir up your pure minds by way of remembrance. Christ after the flesh, or your belief in him, as your Saviour, is of no more saving benefit to you Gentiles, than is your belief in Moses. In the character in which he came, as their Prince, if his own word is to be relied upon, he had no more to do for a Gentile, than had Moses. Moses was the mediator of the old covenant, and Jesus "made of woman, made under the law, belonged to that covenant; and sent only to them that were under the law that they might be raised from the Mosaic plane of servants, to the incoming gospel plane of sons. Thus it is written; "that they might receive the adoption of sons," and as many as received him, to them gave he power to become sons. He was NOT our Christ. Ours is the new man, the resurrected Jesus, David's Lord, "both Lord and Christ," and made so, when God raised him from the dead, and exalted him to his own right hand, (see Acts 2: 32, to 36.) And there is "one God, and one Mediator, the man Christ Jesus."

Why are these things written? why is the gospel church taught not to look to the Christ of the old covenant, as their Messiah, if it is all one and the same? Christ after the flesh, belonged to the Adam race—no matter if he did receive life, unforfeited life, directly from God, even as did Adam.—He took on the nature of the seed of Abraham, "this man was of the tribe of Judah," was a Jew, and could not carry out the plan of redemption, without being born again. The old man was crucified in him, our elder brother, just as truly as it is with us. He had our nature, and was tempted in all points as we are. Like Moses in the type, who slew an Egyptian, on leaving Egypt; so Jesus, on laying down his own life on escaping from spiritual Egypt, slew an Egyptian, (a son of the Egyptian bondmaid.) I tell you again, if you are following "Christ after the flesh," as your Mediator; worshipping God, in *his* name; you are worshiping after the oldness of the letter; and do not yet know "the only true God, and Jesus Christ whom he hath sent.

his carnal nature

Understand. it is Christ, in the character in which he was sent to "Israel after the flesh," that the apostle declares we, of the gospel church are not to recognise as our Messiah; and who, according to his own word, had nothing for Gentiles. Do not deceive yourselves into believing that it is a distinction without a difference; it differs as widely as the letter that kills, and the spirit that giveth life; one is the natural man, the other the spiritual man. One is the old Adam man, the other the beginning of the new creation; the one was David's son, the other David's Lord: the one a Prince, the other a Priest of the Most High God. Are you doing wonderful works in the name of the first, the Jewish Messiah? If you are, the Christ who comes to the gospel church must refuse to recognise you. How else should he be for a stone of stumbling to the second house of Israel? how else shall our High Priest, when he comes, say to the "many," "I never knew you."

There can be no question but that the nominal church will be found wanting, when weighed in the balance. They are looking back to "Christ after the flesh," and believe that he made the atonement on the cross, as a substitute. "To the law and testimony;" if they knew any thing of what the law teaches, they should know that the atonement was not made by the slaying of the sin offering; but was made with the blood, (life,) of the slain victim, carried within the vail; and that we are "saved by his life;" not by his death.—Editor.

Carrville, Iowa. Brother Barbour; We believe God has led this movement thus far, and will continue to lead to the end. Every thing seems to prove that our redemption draweth nigh. We hope that our faith will not fail, and that by the grace of God we may be among those who get the victory over the world, that we may sing the song of Moses and the Lamb. I am writing for three of us, Mr. & Mrs. J. M. Parent, & N. G. Parent. Yours in hope of the "high calling."

Notice:—We expect, the Lord willing, to go to Alton Bay, N. H. and pitch our tent, a large one for meetings, on the old camp ground that we occupied just twenty years ago. The Advent campmeeting begins there on August, 17th. It is 20 years since our last meeting there; many changes, both in our faith, and among the Advent people have come about, since 1878; and I have felt strongly impressed that they, the Adventist, should have an opportunity to hear the truth, as it is in Jesus, "the second man Adam."

They are the most advanced among all christian sects, holding, as they do, to the sleep of the dead, and final destruction of the wicked. Hence, they should be able to see the entire plan of redemption, if their prejudices can be overcome. We shall meet strong opposition, as we did 20 years ago; and, as then, have to pitch our tent beyond the limits of their camp. But the more their preachers oppose, the more anxious are the people to hear. We would like as many of our people to be there as possible. It will be a ten day's meeting; bring a straw-tick and bedding, a camp chair, tin plates etc. for camp life. With cloth partitions, we can all be accomodated in the large meeting tent. If you expect to take an outing this summer, try and arrange it for this meeting.—At Albany, and all over the eastern States, camp-meeting tickets are for sale at half fare. With a good sized trunk, you can bring many conveniences for camp life. I would recommend that you bring canned food, cured fish, serials, etc. such as you yourself may like. We shall have a general table for all, but this may furnish a good variety. There will be an opportunity to purchase food on the ground, but we shall be more independent by having some supplies of our own; and they cost nothing to carry as baggage.

I would like to know by August 12th, how many of our people expect to attend the meeting. Write to me before that date, if you expect to go, so that I may furnish plenty of tent accomodation.

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Old series, from 1873 to 1896.

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Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

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THE SHEDDING OF BLOOD.

"Without shedding of blood is no remission," (Heb. 9: 22.) That is, without death, there is no remission. This being self-evident, it will be easily recognized independent of Scripture teaching. Man is born in sin, and has a sinful nature and is appointed unto death; there is no remission this side of death; he MUST die. There is no[x] remission without the shedding of his own blood; the blood of another, a substitute, will not do; death came by sin; all are sinners; hence, "it is appointed unto men, once to die," and all die. No repentance, and no amount of prayer does or can save man from dying. Nor does repentance and prayer save a christian from the fruit of sin; he starves, or freezes, or drowns, just as the unforgiven sinner suffers; a vessel carrying a band of missionaries, will perish in a storm just as quick as will a pirate craft; and one is no safer from a stroke of lightning in a church, than in a saloon, as facts abundantly show.

There are those who would feign deny all this; but it only exposes their weakness, to deny facts; and the weakness of their theology, to feel called upon to deny what all men know to be true. Be-

[x] freedom

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There are those who would feign deny all this; but it only exposes their weakness, to deny facts; and the weakness of their theology, to feel called upon to deny what all men know to be true. Be-

lieve what is written, "without the shedding of blood there is no remission." Heb. 9:22.

This is a foundational Scriptural truth. "Every deed, whether it be good or whether it be evil, will receive a just recompense of reward." God's justice is not put aside for mercy; his attributes do not clash; each and every attribute is infinite, absolute, and unchangable; and hence, one cannot curtail, set aside, or be magnified in the least degree by another. Justice will be fully executed, then mercy without measure, have full sway.

This may seem almost paradoxical from the ordinary theological standpoint; but not from a true Scriptural view. Justice does not require infinite punishment for a finite act. Here is the first error on this line of theological reasoning. We are told that sin against an infinite God, deserves infinite punishment; that sin must be measured by the greatness of the being against whom you sin. If I steal a lamb from a prince who has thousands, should the punishment be a thousand fold greater than if I had stolen one, all that he had, from a poor peasant? Nathan, sent of God to David, did not thus reason. Sin is measured by the resulting evil; and the evil mainly reacts on the sinner. We sin against God, only indirectly; the evil is on the creature, not on the Creator; we cannot harm him; nor indeed, one of God's elect. "All things shall work together for good, to them that are called according to his purpose."

If a sin is worthy of a certain degree of punishment, justice demands the infliction of the penalty. This being selfevident, is not questioned by any one. A false theology, therefore, affirms that

Jesus became man's substitute, and "paid it all," all the debt I owe." This followed of necessity, if justice demands the eternal death of the sinner, In other words, if sin against an infinite God, demanded infinite punishment.—A false view that has led to unscriptural, contradictory confusion; so that modern theology cannot endure intelligent criticism; hence intelligent people are compelled to renounce it; and believing such to be the teaching of Scripture, they deny its divine inspiration. If Jesus paid such an infinite penalty, he suffered all that the entire human family would have endured during an endless eternity of suffering; a selfevident impossibility, which only folly would try to maintain.—All things are possible with God. All things are NOT possible. "It is impossible that God should lie."—Then again, if Christ paid such a penalty, when he "gave himself a ransom for all," "tasting death for every man;" how can justice demand the penalty to be paid again by the unrepenting sinner? If Christ paid it all, but with the condition that where the sinner failed to believe, God should pay back that much, and in such case, require satisfaction from the sinner; that would be just. But as the debt is paid with coin that cannot be restored; justice could never inflict full punishment on a substitute, and also a second time on the culprit himself. If Jesus received the penalty of sin, as man's substitute, paying the penalty in full, for every man; then no man can be justly punished for sin. If this is false, then the human sense of justice fails in every particular to be reconciled with God's sense of justice; human reason is a failure, and "the

man has NOT become as one of us, to know good and evil;" and therefore, is not responsible.

Man is responsible; and "Every one must receive according to that he hath done; whether it be good or bad:" What do these texts mean? "For we must all appear before the judgment seat of Christ; that every one may receive," etc "His reward is with him, to give every man according to that he hath done."

Christ paid no penalty of a broken law; man received the sentence of death; "dust thou art, and to dust shalt thou return"; hence, "it is appointed unto men, once to die." That sentence is executed on man himself. Those who deny that, and persist in saying, that man does not die; only reiterate the saying of their father, "thou shalt not surely die." Death was the full penalty of the Adamic transgression, and man dies. It was not eternal torment, nor eternal death. And if, after paying the penalty, he is, by the grace of God, permited to live again, be "born again" through a "second Adam;" that is no reason for saying that the second Adam died instead of man. Why cling to a dogma that compels you to affirm what you know is not true, in order to sustain it? But, some may say, granting that man himself dies, just as God said he should, and thus himself, receives the penalty fortold; it is for our individual sins for which Christ is a substitute. If the reader who believes in that papal dogma of substitution, will really admit that God told the truth when He said, "Dying thou shalt surely die;" that is a great step gained in our argument. Now if you will also admit that the Holy Spirit told

the truth, when it moved the apostles, Paul and John, to write, "For we must all appear before the judgment seat of Christ, that EVERY ONE may receive according to that he hath done," and that when Christ comes, "his reward is with him, to render unto EVERY MAN according to his deeds," our argument to show that "every man" receives the penalty himself, for every evil deed, is ended. But if the reader is only an orthodox christian, I fear it is asking him to admit too much.

Without the shedding of blood there is no remission. No child of Adam is ever freed from sin and its effects, until born again of resurrected life, "born from the dead." "Ye must be born again," Born of the flesh, man is not a child of God, (only by promise;) "they which are children of the flesh, are not children of God,,' Rom. 9 : 8.) Jesus says, that in the next life, they are "children of God, being children of the resurrection, (Luke 20 : 36.) "Death came by sin:" no one is, therefore, set free from the effects, or penalty of sin, until freed from corruption and death. "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" "for there is no man that liveth and sinneth not." Though we repent and are forgiven, our sins stand against us until washed away, or blotted out; and they are not blotted out, until He sends Jesus, whom the heaven must receive until the times of the restitution of all things; (see Acts 3 : 21.)—These are clear Scriptural statements, and it may be well to believe them.—To the law and testimony; under the law, (which is a shadow,) typical Israel were not set free from their sins, until the atone-

ment was finished; until the high priest appearing in the presenee of God, came out, and placed their sins on the head of the scapegoat; then they were born away. Christ is that scapegoat; and our sins are born away when this corruption puts on incorruption, and we are set free from all the effects of sin and the fall. They are then "washed away by the blood of the Lamb." Death and resurrection is the one baptism; the washing, is the cleansing of the old Adam nature, by putting on the new Adam life and nature by resurrection. Thus we shall be washed in the blood (life) of the Lamb; and thus he bears our sins away by his own blood.

We have such an High Priest, now appearing in the presence of God for us; and unto them that look for him, he will appear the second time apart from sin, unto salvation. And when he appears unto salvation, we shall be saved from our sins; and not until then. It is hard for men to kick against the pricks. All know that a christian suffers hunger, sickness, and death, equally with other men: indeed, more so; for if in this life only, we have hope, we are of all men most miserable. The more Godly, the more suffering. It was so with "the man of sorrows;" "If the world hated me, it will hate you; if it persecutes me, it will persecute you;" is what the Master said. Suffering is the fruit of sin. He "was made sin for us;" taking on our nature, he suffered just as we suffer; bore our sins in his own body. He, though sinless, was not freed from sin, or its pollution, until he rose from the dead, "no more to return to corruption." Nor will our sins be blotted out

"until the times of the restitution of all things." The penalty, both of Adam's transgression, and of individual sin, is not removed until expiated; that is, forgiveness does not set aside the penalty; as is so clearly taught in the Scriptures; every one MUST receive according to that he hath done; justice demands it, and Scripture affirms it.

That which has led men to believe to the contrary, is the erroneous idea that the broken law of God, even in the least degree, demands unlimited, eternal, infinite punishment; whereas Christ teaches degrees of punishment, "few or many stripes;" death being the extreme limit; "sin when it is finished, bringeth forth death." And but one sin is unto death. There are those (Jesus says,) "who shall not come out thence, until they have paid the utmost farthing."

What then becomes of substitution? can justice demand that after the utmost farthing has been paid, for every man; and in a way that cannot be taken back, that it shall be paid a second time? If Christ "paid it all," conditionally; so that in case the sinner refused to yield, he could recover the price paid for that particular sinner; justice might then require it of the sinner. But paying it as orthodoxy have it, there was an immense reckless, and shall we not say, wicked waste of virtue in Christ's sufferings and death. Why should he, the sinless One, be compelled to suffer all that the combined human race would suffer in an eternity of the torments of hell, and so "taste death for every man," "give himself a ransom for all," when God knew the way was so narrow that few could find it; and the road to death so

broad, that many would go that way. Why accept a substitute for all, when He knew that most of that so dearly bought, was to be of no avail, not benefitting the sinner, who must reap the consequences of his own sin, just the same. Why not have let Christ suffer a little, as a substitute for the few who would benefit by it? Still in dying, I suppose he might as well die for all, while he was about it, as to die for half of them. That being a coin which could not be divided; it was all or nothing. Is that a God-like plan?

Elijah tried to shame the worshipers of Baal; the god whose vengeance could only be satisfied by innocent human blood. "Peradventure your god is on a journey, or asleep; cry aloud that you may awake him." How can one who has any sense of justice, or any degree of reason, withhold his disgust from the latter day prophets of Baal, who teach such an abominable God-dishonoring dogma? one without an atom of Scriptural support?

Not only is the substitution of an innocent victim to satisfiy God's justice, an unscriptural doctrine, but every sin, every deed, "whether it be good or evil, will receive a just recompense of reward;" "every one receiving according to that he hath done." No truth of Scripture is stated or can be stated any plainer than is this. JUSTICE or God's law can be satisfied no other way; and the Scriptures, which "cannot be broken," affirm that such is God's plan. Neither a substitute, or mercy, or sorrow and forgivness; nothing can intervene between the sinner and the penalty for sin. Justice requires it, and justice cannot be set aside, any easier than can God himself. It is the-

law; "and it is easier for heaven and earth to pass than one jot or tittle of the law, until all be fulfilled." And the law is fulfilled in the accomplishment of that for which it was ordained.

If mercy could set aside justice one hairs' breadth, why not set it entirely aside? The wages of sin is death. Mercy alone, by setting aside justice, could have saved man from dying; in which case Christ need not have died; since he "died and arose again, that he might be Lord of both the dead and living," (Rom. 14: 9;) and he was Lord of the living without dying. But "as it is appointed unto men once to die. so Christ was once offered, to bear the sins of many." He died and bore our sins, not to keep us from dying, but because we die; and in order to live again after death, must be resurrected. And our readers already know how Christ's death, who could not be holden of death, brings in resurrected life for the entire race, by the law of regeneration. Namely, Christ now being the resurrected seed of promise, as a perfect seed, must develop the life that is in it. Hence, as the promised life of the world is in him; the world must live again; hence, all that are in the grave, (SHEOL,) must come forth. Christ, the promised seed of the woman, died and rose again, not to keep man from dying, but that after man has received the wages of sin, he might live again; this restored life being purely of grace.

The death of the "old Adam" man is the wages of original sin; "as by man came death; so by man came the resurrection of the dead." Individual sins, however, are not recompensed by this Adamic death; they are to receive greater or

less degrees of punishment; only one sin being unto death; that is, death of the new, or resurrected man. "It is appointed unto men once to die;" and all are to be delivered once from death; but when delivered, if he dies a second time, that is eternal death, no provision being made to resurrect him a second time.

Justice demands that sin shall be punished; if the sin is unto death, man must die; if it be a sin not unto death, the full penalty will follow, just the same; but repentance and forgiveness will restore him.—Not set aside the penalty and defeat justice: but after the penalty is executed, he will, by the grace of God, be fully restored; "his sin will be remembered against him no more."

The restitution is where grace and mercy comes in; justice first, then mercy. Setting aside all human theories, this is God's plan as revealed in His word. If repentance and forgiveness is to set aside the penalty, then it is not true that "we must all appear before the judgment seat of Christ, that every one may receive according to that he hath done; whether it be good or evil."

"The times of the restitution of all things," is the day of judgment, a thousand year day. It begins at the return of Christ, (Acts 3: 21.) It is the time when all crooked things will be made straight, all enemies subdued, so that God may be "all in all." Then, all humanity that survive that ordeal, being fully developed, will put on immortality, the God condition; in which case, of course, the human nature being eliminated, the Divine nature only will remain. Now, while in the bondage of corruption, the animal nature pre-

dominates; the law of our members is superior to the law of our minds. In the resurrection, with the restored human nature, the law of our minds can become superior to the law of our members, and our animal nature becomes subjective to our higher nature; an impossibility now while in the natural man condition. The resurrected, or spiritual man condition, is therefore, the condition in which we are to overcome. Then, at the end of that thousand yoar age, the animal nature (if subdued,) will be eliminated; the human giving way to the Divine. And God is a (the) Spirit.—All who fail to overcome, during that age, will die. And there is no sacrifice provided for the death of a spiritual man; that being the "second death."

The question may arise, as "EVERY MAN is to receive according to that he hath done," so that justice is fully satisfied; why was it necessary for Christ to die, in order that man should be saved? a fact that no one, and we least of all, can question. As repentance and forgiveness does not set aside the penalty of sin,—and to deny this, and claim that it does set aside the penalty; is to deny the judgment, and all things pertaining to it. Jesus said, if you do thus and so, you shall "be least in the kingdom of heaven." You cannot get into the kingdom of the heavens, without repentance and forgiveness. Then tell the Master that he is mistaken; that there are no penalties for a repentant and forgiven sinner. Hence there will be no least, in the kingdom of heaven.

Why then should Christ die, if the sinner himself receives the full penalty for sin? Christ did not die, we answer, to satisfy a broken law; that

God dishonoring doctrine, is the bane of christendom; it is of "BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH;" and is accepted by all her daughters.

Christ died BECAUSE it "is appointed unto men once to die." Death was the penalty of the Adamic transgression; and as the sinner must experience the penalty, man dies. And death is the end, the extreme penalty.—Those who still persist in maintaining the devil's lie, that man does not die, but enters a higher life; that he is not unconscious, but has a clearer perception of life and its environments, when dead than while living; are not supposed to comprehend Bible truth. For in death, "there is no knowledge, or wisdom, or device; the very day a man dieth, his thoughts perish; his children come to honor, and he knoweth it not; they are brought low, and he perceiveth it not," is what the Scriptures teach.—

The penalty being death, which places man beyond where repentance is possible, leaves him in eternal oblivion, unless by the grace of God, he is resurrected from the dead. Forgiveness does not resurrect the unconscious dead; they must be "born again," "born from the dead." And a second birth of the human race, requires a "second man Adam, just as truly as the first birth required a "first man Adam." At least, such is God's revealed plan. And Christ is that second man. A race born from the dead, are nessarily a resurrected race; and as the law of increase, requires that every seed should bring forth after its kind, Christ, "the seed of promise," could not bring forth a resurrected race, without himself being a resurrected man. Hence, "as by man came death; so by man comes the resurrection of the dead." And in order to be a resurrected man, he was born of woman, subject to death, died and rose again; what none but a sinless man, "who could not be holden of the pains of death," could do. Thus developed out from the old Adam race, he is just what the whole race will be, when resurrected, and made perfect. "And we shall see him as he is, and be satisfied when we awake in his likeness." [This is why Jesus "took on him the nature of the seed of Abraham, which was the son of Adam, for the suffering of death. Not to satisfy a broken law which required man's death, since the death of man satisfies that law: but he died to carry out God's plan of RE-generation.]

All individual sin not unto death, the second death, can be expiated and forgiven. Thus in the Bible plan, justice and mercy having full play, but never conflicting.

He who worketh all things after the council of his will, and has declared the end from the beginning; is unknown by a blinded fallen church. They think and preach that God is now trying to save as many of the human family as he can; and the powers of darkness are trying to damn all they can. God could save more immortal souls, if the church were not so slow in giving; but thus far while the Lord has his thousands, the devil has his ten thousands. Poor Lord? can't you afford to put your hand into your pocket and help Him save immortal souls?

In 1849, God sent the cholera to Honulula, nearly two thirds of those poor heathen died and went

to hell. The next year, 1850, he sent missionaries there, and nearly the whole remaining population embraced christianity. What a mistake! why did he not send the missionaries in 1849, and the cholera in 1850? in that case what a host of lost souls might have gone to heaven. If you were in control you would not make such a mistake. And yet our missionaries seem no wiser than the god they worship. Thus, all infants when they die, go strait to heaven. The Ganges' women who throw their female infants to feed the sacred crocodiles, send them all to heaven. You would teach them better; let them grow up, and if we continue to do as well as in the past, possibly one out of ten of these heathen children may embrace christianity. But what of the other nine tenths? Nine out of every ten of those souls sent to hell, by the interference of the missionaries.

Is it not about time for intelligent people to revise their theology? The gospel church are to stumble and fall, just as truly as did the Jewish church; the one "made void the law and prophets, by their traditions;" the other has made void the gospel, the faith once delivered to the saints, by their traditions. And only an elect remnant will win the prize of the high calling.

As it is certainly the teaching of Scripture, that every one must receive, in his body, according to his deeds, whether they be good or evil; notwithstanding repentance and forgiveness; it becomes us to make every effort to guard ourselves from evil deeds. A knowledge of this shuts the door to license. If I can sin, give way to all selfish wicked desires all my life, and at last, on my death-

bed, perhaps, repent, and thus escape all consequences of my selfish wicked life; and be in the judgment, just as well off as though I had been a blessing, instead of a curse to humanity; do you think that would be a beautiful and God-like ballance between justice and mercy? do you think such an arrangement would be the best plan to restrain evil? Do you think it would be the best plan for those who were cursed by the evil life of the sinner, or even for the sinner himself?

Cause and effect; an evil tree will bring forth evil fruit; will God make thistles bring forth figs? I do not read the Bible that way.

If forgiveness sets aside the penalty, heaven has no place for justice. The man who buries his one talent in a napkin, and repents at the last moment, will be just as well off, as he that is faithful over five talents. If the man who does that which Jesus says, will make him "the least in the kingdom of heaven," repents; there will be no least, in the kingdom of heaven.—And if he does not repent he would not be there at all.

There are no conditions, "for we must all appear before the judgment seat of Christ; that every one may receive according to that he hath done." God does not interfere with his own laws, a good tree will bring forth good fruit; likewise an evil tree will bring forth evil fruit. Suppose that false teaching of a fallen church were true; that anything can set aside the penalty for sin; then where is the evil fruit, of a sinful life ending with repentance? Be not mockers, that which a man soweth, he shall also reap.

The mistake that has led christians to deny that

an evil tree WILL bring forth ANY fruit, if men will only be truly sorry that they planted and carfully nourished the evil tree, is that they have supposed that any degree of sin justly merits eternal death. And hence, that no man can receive "a just recompense of reward," and live. And yet the Scriptures affirm that he will "render unto every man according to that he hath done."

If a just recompense for each sin were eternal damnation, how could God render a just recompense for more [illegible] one sin?

Modern theology will not bear the light on any one feature. It is made up of fables built on the letter of parables, like that of the rich man and Lazarus, and traditional interpretations reeking with papal superstition. [Substitution gives the lie to every statement in the Bible concerning rewards and punishments in a future life; not only overthrowing the very foundation of justice, in executing the penalty of sin on the innocent, instead of the guilty; but, what, if possible, is still more unjust; to accept a substitute, paying the full penalty for "every man;" and then require a large part of the race to receive the penalty again, each one for himself. And all this confusion has come from a persistent belief in the original lie, "thou shalt NOT surely die."]

Why cannot every one see that, notwithstanding man dies, Christ's death and resurrection transforms the promised life of the world, which was in him, the seed of promise, into resurrected life? I think any one who can reason at all, can see that much. Read the sentence again, and bear in mind that he was to be a second man Adam;

that the life of the world, lost by the first Adam, was restored in him. That in order to live again after the original sentence of "dying thou shalt surely die," is executed on man himself, he must be resurrected from the dead; and must receive such resurrection life, from the second Adam.

When Jesus was born of woman, although the promised life of the world was in him, it was not resurrected life; and, as it is appointed unto men once to die, if he lives again, his life must be resurrected life. And until Christ died and rose again, he had no resurrected life to impart; hence he said, concerning himself, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Cannot every one now see why it was a necessity that Christ should die, and rise again? All the world have a promised life; "all that are in the grave (SHEOL,) are to come forth;" "all that die in the first Adam, are to be made alive in the second Adam. And Christ is "the resurrection and the life."

The world got this present evil life, born of the flesh, through Adam; when they come forth to a future life, "born from the dead;" they get it through a second Adam, made alive in Him who is the resurrection and the life. Now if you would know why we are to live again, why the world MUST live again? it is Because He lives. He is the seed of promise; the life of the world is now in that resurrected seed; and all the life in that perfect seed must develop, unless a part of it is blasted. A corn of wheat has a certain amount of life in it; that which will produce fifty kernels,

let us say. Now when the right conditions obtain, fifty kernels of wheat must result. If half of the life in it becomes blasted, then only twenty five kernels would be produced. But as all are to live again, all the life in him will germinate. We live this life, because the Adam, the mother (producer,) "of all living," lived. And it is because the second Adam, the universal life giver, lives; that "we shall live also."

It was necesary for him to die, to bring in resurrected life; and by his stripes we are healed. But there is no substitution in it, since man himself dies. If we had not received the stripes, we should need no healing. If man did not die, he would not need a resurrection. But as man him self receives the penalty pronounced, in THIS case, so he will for every individual sin; every one will receive according to that he hath done, is what the Bible affirms. If we sin the sin that is unto death, we shall die again; and for that death, there is no remedy. But there is only one sin that is unto death; every other sin can receive a just recompense of reward without dying.

The reader will see in this universal restoring of the Adam race, also the dominion lost by Adam, restored to Charst; a universal restitution of all things, all that was lost in the fall; and the Adam race born again, "born from the dead."

We have made no statement for which there is not Scriptural authority. But you cannot understand the full purpose of God in restoring the human family, unless you lay aside all that you have ever believed concerning God's plan for the redemption of fallen man. I tell you that in the

falling away from the faith, and being turned to fables, so that they will not endure sound doctrine, as the apostle fortold; christendom has lost every feature of the true gospel You may not believe this, but the time is at hand when you will believe and know for yourself, after it is too late for you to win the crown.—Though you may not believe it, there are those who will serve and obey, and those who will reign, in Christ's kingdom.—

The advent people hold one or two truths about the death condition, and the restored earth; but, like the rest of christendom, fail entirely to comprehend the gospel of the kingdom; good news of the conditions to obtain in the kingdom; or the faith once delivered to the saints; the "glad tidings of great joy that shall be to all people."

I need not inform you that people have lived and died since Jesus was born, to whom his birth has not been glad tidings of great joy. Nor is it necessary to try and belittle this announcement by the angels; for it is written of him, "This is the true light that ligheth every man that cometh into the world." Let me now tell you HOW Jesus will enlighten every man that cometh into the world; how his birth will yet be glad tidings of great joy to every son and daughter of Adam. "Awake thou that sleepest, arise from the dead, and Christ shall give thee light," (Ephe. 5: 14.) And verse 13, shows that this awaking belongs where all hidden things will be discovered, (margin,) or made manifest by the light. Nor does any Scripture conflict with, as you will see, if you follow out this line to the end. And in no other way is it possible for those two statements, and

many others, concerning the work of Christ, to have their fulfilment.

This is why there is to be a restitution of all things; and it is a grand and vital subject, or it would not be spoken of, by all God's holy prophets. It is to commence "when He sends Jesus, whom the heaven must receive until the TIMES of the restitution of all things;" and it then takes a thousand years to accomplish the work; "For he must reign, till he hath put all enemies under his feet. And you know that he does not take his great power and reign, till he comes in the clouds of heaven, when the times of restitution begin.

There is a wonderful work with the resurrected race, and with the earth, during Christ's reign, before he "gives up the kingdom to God, even the Father." And the condition and work and reign, during that thousand years, is the kingdom condition, of which the gospel is the glad tidings.

And how can you believe the gospel, or (good news,) without knowing something of that of which it is the glad tidings? Do not think the gospel is the good news that you, the "little flock," the "wife" of the second man, is to be saved, and all others eternally damned; because it reaches only the "few," in this age? In thinking so, you are as blind as were the Jews in supposing that the Mosaic age contained all that God had in store for humanity.

This is the condition of christendom; the TRUE faith has been lost, they are believing fables, and will not endure sound doctrine. And though you Advent people have some truth concerning the kingdom, you are far, far short of knowing that

of which the gospel is the good news. Are you willing to investigate this subject? or are you rich, increased in goods and have need of nothing? I feel as though these things should be preached, to the exclusion, if necessary, of all your ordinary preaching. The Lord is coming, and you as a people, are not ready. You have not come into the unity of the faith and knowledge of the Son of God, unto the full stature of a man in Christ; and not one of this last generation, who is short of the "full stature," will win the crown. You are far from having attained to the faith once delivered to the saints; i. e. "All things that I have heard of my Father," made known to them, (Jno. 15: 15.) Will you let pride or prejudice shut your eyes and blind you to your own best interests?

THE PLAN FOR MAN'S REGENERATION.

This is in brief, the plan of regeneration:—A 'second man Adam;' a wife for this second man; and after the Bridegroom comes and the marriage is consummated, the regeneration follows. Here, in short, is proof; "In the regeneration when the Son of man shall sit on the throne of his glory, ye shall sit upon twelve thrones," etc. Is it not proper that the second man, and the "espoused virgin, espoused unto one husband, even unto Christ," should be married before they begin to multiply and replenish the earth? before all that die in Adam are made alive in Christ?

Man is to be born twice; that is what a second Adam and his wife is for.—"Adam is a figure of

him that was to come." And the second birth is the second entrance into life; "born from the dead." Christendom, of course, take the shadow, conversion, a change of heart, as the second birth, because they do not believe that man dies. Hence, being "born from the dead," is not a second entrance into life. But Adventists should know better. We are not to be born three times, first, of woman; then at conversion; and a third time by resurrection. Christ, "the firstfruits of them that sleep," was born of woman, after which "he became the firstborn from the dead," "firstborn among many brethren." Resurrection, the second entrance into life, is therefore, recognized in Scripture, as a second birth. Christ as a second man Adam, was born the second time; but if baptism, a mere figure of death and resurrection, is a birth, as many believe, then Christ was born three times; and you and I must be born three times before we reach the perfect man condition.

Now we are coming to what most men, I suppose, will object to; namely, that the WORLD have their probation in the next life. Draw back as much as you please; but this is the teaching of the Scriptures; a part of God's plan of the ages. At the second coming of Christ, the old Adam man is to be exterminated, to make room for the resurrected new born man. A far greater change and broadening of the plan of redemption, than occurred at the first advent, from the law, which recognized but one nation; to the gospel, which recognizes all nations. Christ is for a rock of offense, and stone of stumbling to both the houses

of Israel; "Israel after the flesh," at the first advent; and Israel after the Spirit, or gospel church. One having made void the law, by their traditions; and the other the gospel. The Jews were as bitterly opposed to the idea that Gentiles could be saved under a new arrangement of things, as is a fallen gospel church, that a new and far greater enlargement of the plan, is to follow his second coming. Their idea was that no man could come to God except by the arrangement belonging to that Jewish age; all of which conditions, as we read them in the Old Testament, were to last forever. Their blindness, however, did not stay the purposes of God; they were swept aside, except an elect remnant, and God's ever widening plan mysteriously moved on. And now, at the end of another age, an opposing, blinded, fallen church are to be "spewed out of his mouth," except an elect remnant; both of which will together, constitute a seed in which, through regeneration, all the families of the earth are to be blessed.

The plan of a second Adam and his wife means all that a first Adam and his wife mean. One was for the generation, and the other for the regeneration of mankind. And man can no more prevent being made alive in Christ, than being born on the Adam plain of life: "Ye MUST be born again."

The reader can believe what he likes; but the Bible teaches that only an elect church, or seed, as they are called, an elect bride, CAN come to Christ now. Christ was the fruit of the Jewish age; none others were made perfect; a part of the body of Christ, or bride, is to be made up from

that first house of Israel; but they still sleep, since "they could not be made perfect without us" of the gospel age; the entire body being an elect number from both the houses of Israel. No others can come: "No man can come to me, except the Father draw him." The world cannot come now, "I pray not for the world; I pray for them thou hast given me." But if the world in the resurrection are to have another chance, will not such preaching keep sinners from coming now? They do not have ANOTHER chance; since they have NO chance now. It will keep no one from coming now, if Christ's words are true: "all the Father giveth me, come to me; and he that cometh, I will in no wise cast out." You need have no fear of harming God's elect; and no others can come.

The regeneration of the world is not due until after the marriage of the second Adam and his wife. We may understand, but cannot change God's plan of regeneratlon.

In the resurrection age, the well of water becomes a river; and the espoused virgin a bride; "And I heard the Spirit and the bride say, Come; and whosoever will, may come and drink of the water of life freely." If men would learn rightly to divide the word of truth, they would find a place for election, and another for free grace; as both cannot be true at one and the same time.

The restitution, and reign of Christ, "the second man Adam," with his bride; and the regeneration of a resurected world, during the millennial, or kingdom age, is "the glad tidings of great joy, that shall be to all people," the TRUE gospel. Death does not determine man's eternal future.

"GATHER THE WHEAT."

This is what we are waiting for; and have every reason for believing is in the immediate future. "Prepare war, wake up the mighty men; beat your ploughshears into swords, and your pruninghooks into spears; let the weak say, I am strong." This prophecy of Joel 3: is certainly having its fulfilment. It is the condition of the nations just prior to the battle of the great day, as may be clearly seen by the context. Surely the nations never were better prepared for war; more than 19, 000,000 fully armed men could be brought into the arena, in less than six months; and with arms that Lucifer himself could not improve. And now that every thing is about ready for the fray, there comes the cry of "peace and safety," from the great northern power, the dread both of Europe and Asia.

"Of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety; then sudden destruction cometh upon them, and they shall not escape."

Surely events are fast ripening for the final dislolution of this groaning KOSMOS; and yet nothing can be done until the last servant of God is sealed in his forehead and gathered into the "barn;" then the winds will be loosed.—The trouble cannot begin, at least in its intensity, until the elect church are gathered to the 'sea of glass' condition before the throne; since they are to escape

all these things that shall come to pass, and stand before the Son of man, (Luke 21 : 36.)—

"In the time of harvest, I will say to the reapers, Gather ye together FIRST the tares, and bind them in bundles to burn them: but gather the wheat into my barn, (Matt. 13 : 30.)

In this parable, the seed that was to produce the wheat was first sown, and afterward the tares; thus showing that both clases are in the church. The world is the field; and existed before the gospel seed was sown; while the tares were sown among the wheat, and not the wheat among the tares. Hence, the tares are in the church.

The time of harvest began,—according to the diagram of the ending of the Jewish and gospel ages,—in the spring of 1882; since which nominal christendom have been gathered into more than 154,000 bundles. The number of these organizations was given to me by the Secretary of the National Christian Endeavor Society, located at Boston, Mass., during my recent visit there. Over 154,000 organizations, in the churches, since "the time of harvest" began. Never has humanity experienced any thing like it. If not a fulfilment of the prophecy, what does this world-wide movement mean? It embraces every part of the earth where nominal christianity has penetrated; India, China, Japan, North and South America; and in ever nation of Europe; and indeed, into ever nook and corner of the earth.

What right have we to look for the coming of Christ, and our gathering together unto him; until the gathering the tares into bundles, is fulfilled? Is it not strange that during these many

years from 1843, to the present time; we have expected to be caught away, at different times, regardless of, and with no definite idea concerning such a vast work as this? a work we should have known must be world wide. But it seems our eyes were holden; that prophecy is understood only when fulfilled. That nominal christendom is now bound into "bundles," no one can deny; the only question is, CAN this mighty effort for bringing the WORLD into the fold of Christ, be, after all, only a gathering of the tares into bundles? notwithstanding all this zeal for Christ.

Paul had zeal, and verily thought he was doing God's service, when he was altogether wrong; so, doubtles, there were thousands of others, at that time in Israel, like him. Hence, zeal for God, is no proof that one is in harmony with God.

As Christ was a stone of stumbling to the Jews, so that all Israel, with few exceptions, were rejected; so he is to be a stone of stumbling to this second, or spiritual[x] house, (see Isa. 8 : 14.) One made void the law and prophets, by their traditions; while the others have made void the gospel, by their traditions. And as the Jewish church were rejected as a body; so the gospel church will be rejected, "spewed out of his mouth." Not that they will be forever lost, but "what shall the receiving of them be, but life from the dead."

Christendom fail entirely, to grasp God's plan for the regeneration of humanity by a second man Adam and his wife; belonging, not to this age, but to the millennial, or resurrection age. Hence, it is arranged that the many of both the Jewish and gospel chuch should stumble until the elect

[x] not spirit

few who are to constitute the bride and mother, or New Jerusalem church is developed. This is God's plan that the many should stumble, since both the prophets and Christ spoke "in dark saying and parables, that seeing they might see and not perceive; and hearing they might hear, and not understand. And Christ "is for a stone of stumbling, and Rock of offense to both the houses of Israel."

We all know how the Jewish church stumbled; they looked for the wrong Messiah; the Christ who is coming at the end of the gospel age to reign; instead of the Christ who came to suffer.

But how has the gospel church stumbled? In looking to the wrong Messiah, we answer; in looking back to the Christ of the old covenant, instead of the resurrected "NEW MAN," who is coming to reign. Not in looking back to him for what he was; but for what he was not. He was not priest or mediator; but an anointed Prince of the house of David, made under the law, and belonging to the old covenant, the Jerusalem of bondage; and was sent only to that house of servants. While OUR Messiah is both High Priest and minister of the NEW covenant, and true tabernacle system to which both he and we belong. (See and read Heb. 9th chapter.) As the Jewish Messiah, (annointed,) Jesus was "made of woman, made under the law, and sent to redeem them that were under the law, that they might receive the adoption of sons," (Gal 4: 4.) They were a house of servants, not sons; but raised to the gospel plane they are called sons. Jesus did not send men to heaven, nor impart eternal life to his followers;—

X Lu. 22:32.

✓ no Jew after Jesus died could receive power from Him to become sons, only servants.

eternal life is given in the age to come, (Mark 10: 20.) Peter was not even converted under his labours. What then did he do for them? Just what he was sent to them for, we answer; "that they might receive the adoption of sons;" and nothing more. He gave them power to pass from the house of Moses, to the house of Christ; "Moses was faithful as a servant over his house; and Christ as a Son, over his own house, whose house are ye," etc. He was sent to those under the law, at the end of the Mosaic age, to exalt them from the plane of servants, to the gospel plane of sons; and taught them to call God their Father. This is just what he was sent to them for; and John tells us that "he came to his own, and his own received him not; but to as many as received him to them gave he power, or authority, to become sons," (John 1: 12.) As the Jewish Messiah, the "man of sorrows," he did nothing for the gospel church or the world; he was not sent to them. After finishing the work his Father gave him to do to those under the law; he tasted death for every man; a necessity in order to bring in resurrected life. And it is the risen Christ that brings salvation to Jew and Gentile, "saved by his life." The promised life of the world being in him, when he died, all died; and we, having been buried with Christ, and raised to newness of life; are to count ourselves as new creatures like our risen Lord; old things having passed away, "Wherefore, henceforth, know we no man after the flesh; yea, though we have known Christ after the flesh, yet now, henceforth, know we him no more. Wherefore, if any man be in Christ,

he is a new creature; old things are passed away; Behold, all things are become new," (2 Cor. 5: 15–17.) We, being under the new covenant, are not to recognize the Christ of the old covenant as our Messiah. It is as fatal for us, to look to the Christ (anointed) Prince of the old covenant, as OUR Messiah; as it was for those under that covenant to look to the Messiah of the NEW covenant, instead of the one sent to them.

To worship in the name of the Jewish Messiah, "made under the law;" is to worship after the oldness of the letter, and without a mediator; for under the Levitical law, Christ, was not a priest.

In whose name are these 154, 000 bundles, doing their wonderful works? We all know they look to the Jewish Messiah, and worship in HIS name; recognizing no difference in him, between the "old covenant and old man," and the new covenant and NEW man; all their worship being of that adulterous nature.

The gospel church are stumbling in mass, even as did the Jewish church. And if, in consequence of such stumbling, the Jews were called "children of the devil;" ought we to be surprised if for like reason these bundles are called, "children of the wicked one"? even though as respectible and zealous and scholarly as was Paul, and doubtless thousands of others in Israel who were blinded to the truth so often "hidden from the wise and prudent."

Reader, in whose name do you approach the throne of grace? But the question needs no answer; it has been a universal mistake, to look to the Son of David, the man of sorrows, as our Mediator. And nothing but the restored faith can set you right. The faith as it is in Jesus, the resurrected man, is the faith that is counted for righteousness, without which you have not the wedding garment; all else is but filthy rags.

Gather ye together first the tares and bind them in bundles to burn them. As christendom is already bound in bundles, there is no room for other bundles, if these are not the ones referred to; since there is no material left for other bundles. And as "many" in that day, are to say, Have we not taught in thy name, and in thy name done many wonderful works; where else shall we look, for these Scriptures to be fulfilled? And if we are right in this, the gathering of the "wheat," cannot be far in the future. Let us then "look up, and lift up our heads; knowing that our redemption draweth nigh." For never before has prophecy been more clearly and grandly fulfilled.

OUR CAMP MEETING.

As advertised, we visited Alton Bay, N. H. after an absence of twenty years. The old campground, with its grove, just behind our tent, and the well of clear cool water was found unchanged, and beautiful as of yore. Even the woodpile near the gate. from which we cut the pins required in seating the tent, seemed the same. Even the Adventists, for whom I have a kindly feeling, as Paul had for the Jews, "his kindred according to the flesh;" had the same old bitter spirit of opposition. Again, as before, they sent a delegation ordering me off from the ground,—not their

ground, for as with rebellious Israel, "the tent of meeting was pitched outside the camp.—But ordering me off from my own hired ground; and even went to Dover, N. H., I was informed, to consult the authorities. They failed to inform me of the result of the Dover visit, but indirectly I heard, some days later, that they had graciously concluded to permit me to continue the meetings which had been in session from the time the tent was ready, they having so thoroughtly advertised it at their own expense. Though caring nothing for their old-time opposition, there was a chang[illegible]d, that gave me a disappointed feeling. The size and character of the Alton Bay gathering. It has become not only greatly reduced in numbers, but also in the character of those in attendance. It is mainly a pleasure resort for young people. Those hungering for truth, the wheat that has been rooted up, have little drawing to go there. A few such, however, like the last gleaning of fruit from the outermost branches were found, and we trust, are maturing, as first ripe fruits.

In the startling fact that since the time of harvest began, at the end of 1881, the bundles have multiplied with accumulated rapidity, makes it evident that the tares are about gathered, while the gathering of the wheat from corruption to incorruption, will be in a moment, in the twinkling of an eye. And the time, if the other work is done, cannot be years, but only months in the future.

☞Bound Volumes of the HERALD, from March, 1897, to May, 1898, containing the lost faith restored, can still be suppled, by mail.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 2.] OCT. & NOV. 1898. [Nos. 7, & 8.

THE WORK OF CHRIST.

Although in the character in which he was sent to the Jewish church, he was neither priest or mediator, he is reckoned as such by christendom; hence, to them he is a stone of stumbling. But the mistake is neither an accident nor a wilful sin. Like the stumbling of the first house, or "Israel after the flesh," it was a pre-arranged plan ordained of God, that the "many," should be rejected from the "high calling of God in Christ." Many are called, and few are chosen.

Those who understand the Bible plan of redemption can understand this. The few that are chosen are to constitute the 'church of the firstborn,' the bride, the Lamb's wife. None but this elect body CAN win this prize. It is to win the crown, to sit with Christ in his throne. Even the apostle Paul thought its attainment for himself next to impossible; he had not met the conditions of sonship; he did not receive the Jewish Messiah, and it required a miracle to give him power to become a son; and if a son, joint heir to Christ's throne. "He (Christ,) came to his own, and his own received him not; but to as many as received him, to them gave he power to become sons."—This was what he was made under the law and sent to

ground, for as with rebellious Israel, "the tent of meeting was pitched outside the camp.—But ordering me off from my own hired ground; and even went to Dover, N. H., I was informed, to consult the authorities. They failed to inform me of the result of the Dover visit, but indirectly I heard, some days later, that they had graciously concluded to permit me to continue the meetings which had been in session from the time the tent was ready, they having so thoroughtly advertised it at their own expense. Though caring nothing for their old-time opposition, there was a change, that gave me a disappointed feeling. The size and character of the Alton Bay gathering. It has become not only greatly reduced in numbers, but also in the character of those in attendance. It is mainly a pleasure resort for young people. Those hungering for truth, the wheat that has been rooted up, have little drawing to go there. A few such, however, like the last gleaning of fruit from the outermost branches were found, and we trust, are maturing, as first ripe fruits.

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them that were under the law for, (see Gal 4: 4,) —but Paul did not then receive, the Jewish Messiah, the man of sorrows; but persecuted him; and finally got into the house of sons, as "one born out of due time." Hence, he thought it a close call to win the prize, and be of those having part in the first resurrection. He was willing to suffer and be conformed he says, unto his death, "if by any means I might attain unto the resurrection FROM the dead," (Phil. 3: 11, R. V.); that is, out from among the dead; a coming forth unto the resurrection of life; since these having part in the first resurrection, are to be kings and priests, and reign on the earth. And the overcomers are sons of God, (Rev. 21: 7.)

As many as received him, to them gave he authority to become sons. Although Paul did not receive him in the direct way, he did receive him in person, by a special manifestation, as one born out of due time. And these, about five hundred in all, (1 Cor. 15: 6–8,) were all, out of that generation, who met the condition of sonship, (John 1: 12: Gal. 4: 5.) What then becomes of the three thousand Jews who gave their voice to crucify Jesus, and afterward believed in the resurrected Christ, seated at the right hand of God? (Acts 2: 32, 33.) They will be of that great multitude which no man could number, (Rev. 7: 9; not of "the little flock" who inherit the kingdom. In other words, "these serve God in his temple," while the others sit with Christ in his throne.

In the old tabernacle system, which was a figure for the time then present; the tribe of Levi was chosen in place of the firstborn. Then from among them the high priest family were the ruling element; the Levites being given to Aaron and his sons for servants of the sanctuary, (see Num. 3: 9;)—read chapters 3 and 4, to see how that service was arranged.— As that was God's arrangement in the figure of the true tabernacle, we may be assured that every jot and tittle will have a fulfilment in the true tabernacle which the Lord pitched and not man. And right here let me remind you of the nature of the true tabernacle. The holiest, is heaven itself, where our high priest has appeared in the presence of God for the purpose of bringing about the atonement. The restitution, or resurrection age and condition is the holy place; and the groaning creation, in the bondage of corruption, is the court.

The entrance to the typical system was through a vail of blue, and purple, and scarlet, and fine twined linen, (Exo. 26: 31.) There was such a hanging at the door to the court, (Exo. 27: 16;) another at the entrance to the sanctuary, or holy place; and another, called the second vail, (Heb. 9: 3,) between the holy place and the most holy. These, in the true tabernacle, answering to the flesh; Jesus entered into the holiest, "By a new and living way, which he hath new-made for us, through the vail, that is to say, his flesh," (Heb. 10: 20, margin.) It was when he ascended to the right hand of the Majesty on high, through the second vail, that he entered into the holiest, or into heaven itself, (Heb. 9: 24;) through the vail,—where flesh and blood cannot go.—

As the vail answers to the flesh; and the world is the court; we pass the vail at the door of the court, when we are born of the flesh. At the resurrection, when this corruption puts on incorrup-

tion, we pass the first vail that separates corruptible man from God; and it is the 'mortal body' that is quickened, (Rom. 8: 11.) Then, at the end of this human earthly life of a thousand years, this mortal puts on immortality; and the second man is made a quickening Spirit, what God the Father is. Then having passed the second and last vail, we enter a condition flesh and blood cannot inherit;—neither indeed, can corruption inherit incorruption.

This is the true tabernacle belonging to the new covenant which the Lord pitched, of which OUR risen Messiah, the "NEW man Christ, is the minister; one with which Jesus made under the old covenant had no connection. He could not minister as High Priest, without passing through the vail into the holy place; that is, without passing from corruption; from this life into resurrected life. Hence, it is written, (Heb. 8: 4, R. V.) "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law," and this man was of the tribe of Judah. Read the whole chapter, and you will see that in looking to the Jewish Messiah, instead of the new man, who opened up a new and living way, through the vail, that is to say, his flesh; you are looking to Christ after the flesh; to the son of David, according to the flesh; "the anointed Prince,"—not a priest;—a man of the tribe of Judah, sent only to fleshly Israel, children of the old covenant that was unto death.

If christendom had not lost the true faith and been turned to fables; they would know that the son of David, according to the flesh, made under the old covenant, could not be the High Priest and

Mediator of the new covenant while he remained under the old covenant He was the sin offering; and died as such; but the atonement was made, not by the death of the sin offering; but with the blood, taken within the vail; "for the life of the flesh is the blood; and I have given it to you upon the alter to make an atonement for your souls: for it is the blood that maketh an atonement for your soul," (Lev. 17: 11,) and it must be taken within the vail, (Lev. 16: 15.) Hence, the real atonement, is made with the flesh-life of the real sin offering carried within the vail; i. e. Christ laid down his life, and took it again, into the holy place, when he arose "no more to return to corruption." And he said, "Therefore my Father loveth me, because I lay down my life, that I might take it again," (John 10: 17.) He died in the court, and arose in the holy place; thus his blood was taken within the vail.

This is why so much is said concerning the blood of Christ, washed in the blood of the Lamb, etc.. When we put on Christ, the new man; we are washed in his blood. We put on the new nature NOW by faith; but are not washed, cleansed, in reality, until this corruption puts on incorruption; until the old Adam nature puts on the new man nature; until then, we who have the first-fruits of the Spirit, groan within ourselves waiting for the adoption, to wit, the redemption of our body.

THE ATONEMENT, AND HOW MADE.

First, what is it? The fall alienated man from God, the atonement brings him back. It reverses the fall. The carnal mind is enmity to God;

the redeemed mind is at-one with God. Atonement is at-one-ment. It means reconciled, restored as before the estrangement. This, every one must admit. A restitution of all things, all that was lost by the fall, including man himself; brings man back to what he was before A restitution of all things is, therefore, atonement consummated. But how is it accomplished? By a resurrection and a restitution of all things, is the answer; the coming forth, or physical resurrection, being only the first step. Before man sinned he was not only in the physical condition of incorruption, but mentally free from the effects of sin. Hence, full restitution, or full at-one-ment, not only sets man free from the bondage of corruption, but also from the mental disabilities of the fall. This is why they come forth, the one class, UNTO the resurrection of life; and the others, unto the resurrection of judgement. The life is eternal (age-lasting) life;—nothing else under the new covenant is called life,—but neither class ~~have~~ eternal life when they come forth; they have only such life as Adam had, and lost. The elect church being prepared to overcome, are brought forth under the "apple tree;" and after overcoming, Christ gives them to eat of the tree of life. These, therefore, come forth unto the resurrection of life; and the others, unto that of judgement. Thus neither class will get eternal life until all mental as well as physical effects of sin are removed; nor is full restitution accomplished until then. Hence, the judgment age is called "the TIMES of the restitution of all things," (Acts 3 : 21.)

Restitution accomplished, as we have seen, is at-one-ment accomplished. Hence, whatever brings

a restitution of all things, is that by which the atonement is made.

"Elias truly shall first come, and restore all things," (Matt. 17 : 11.) Elias, or Elijah, is the Christ that is to come, head and body complete.

Elijah is the messenger of the covenant, (see Luke 7 : 27.) John was the messenger of the old covenant, and the Christ is the messenger of the new covenant, "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in," (Mal. 3 : 1.) The times of restitution begin, when Jesus returns from heaven, (Acts 3 : 21.) They end at the end of the thousand years, when Christ has subdued all enemies, made all crooked things straight; and prepared in the desert a highway for our God. Then, having finished his work as a forerunner, he gives up the kingdom to God.

The wilderness, or unsubdued country, answers ~~ing~~ to the times of restitution; and comes between spiritual Egypt, where our Lord was crucified, and our final immortal, eternal inheritance which God hath prepared for them that love him. Or, in other words, it is the holy place. And restitution, reconciliation, or at-one-ment with God, will be consummated when God is "all in all."

We know how the resurrection and restitution of all things is accomplished. Adam lost life for the world. God, purely by grace, restored that life in the promised seed of the woman, a second Adam. He being sinless, though born of woman in the death condition, had a mind not weakened by sin; hence, the law of his mind was superior to the law of his members; he could therefore, obey the law ordained unto life; which, if a man

do, he shall live by it. Death, therefore, had no power over him; he could have lived forever. In that case however he would remain alone, no other man could obey that law. Hence, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. As it is appointed unto men once to die; Christ, the seed of promise, in order to multiply, must re-generate a dead race, which can be accomplished only by imparting resurrected life.

As the Jewish Messiah he required no resurrected life; a restitution of the kingdom to Israel after the flesh, required no resurrection. Hence, the gospel preached by John and Jesus, had in it no Christ and him crucified; it was simply, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the good news," (Mark 1: 15.) As he then was, Christ, could not impart unforfeited life, or raise to his own plane one single human being. [He must die, and transform the life of the world that was in him, into resurrected life, or abide alone. Hence he could do nothing for us Gentiles, only to die for us, and rise again. And so, prior to his death forbid his disciples going to the Gentiles.]

Now why did he die? the question is already answered. He could multiply, or save man from death, only by imparting resurrected life; and in order to do that, he must transform the life that was in him into resurrected life.—This is what he says concerning himself; Except it die it abideth alone.—

Thus you see that Christ after the flesh, could do nothing for us. And all that he could do for Israel after the flesh, was to raise the few that received him, from that house of servants to the gospel plane of sons; or rather, prepare them for that condition when it should be brought in. Of THAT generation, it was only those who received him, to whom he gave such power. All others who were brought in contact, and received him not, will remain servants, even on the resurrection plane; servants till the thousand years reign on earth is ended. To them, he was a stone of stumbling. And of this second house all who continue to worship in the name of Christ after the flesh, will also stumble and be Spewed out of his mouth. These also, rejected from the house of sons, though redeemed,—saved so as by fire,—will remain on the servant plane till the earthly reign is ended. Thus they will lose the crown.

When the apostle says. "Now henceforth, after the resurrection of Christ, know we no man after the flesh, not even Christ; he is not belittling the Christ of the old covenant. He is telling us not to look to that man of sorrows as OUR Messiah, not to look to the son of David according to the flesh, made under the old covenant, as the High Priest of the new covenant. Not to put new wine into old bottles. That old things are passed away, and behold, all things are become new.

[If you are worshiping in the name of the Christ of the old covenant that was unto death, you are certainly worshiping after the oldness of the letter that kills; you are sowing to the flesh.] Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap. To mingle in your worship the oldness of the letter, and the newness of the spirit, is spiritual adultery. All christendom know that when they speak of Christ, or of

following him, they mean "Christ after the flesh,' the historic Christ.

Jesus was a prophet like unto Moses; and notwithstanding, his prophecies and parables were mainly for us, his works were in harmony with the law ordained unto life; and he won eternal life by obedience; what he told the young man to do if he would have eternal life. But, as we know, he was the only man born of woman who did or could obey that law; which of itself entitles one to eternal life; they need no Saviour, no Mediator; "keep the commandments and thou shalt have eternal life" were the conditions under that old covenant. But though ordained unto life, I found it unto death, because of the weakness of the flesh; since to fail in one point, is to fail in all.

If you take the Christ who was under the law as your example, you are trying to do that which if you succeed, makes a Mediator of no account; you may say you are not trying to win salvation by obedience. Men are not known by what they say; by their works ye shall know them. Christendom are making less and less of the doctrines of the gospel, claiming that it makes little difference what a man BELIEVES, if he is only good.

But, is it wrong to try to obey any law of God? Yes, it is wrong to build on anything that pertains to the old covenant, whether it is "Christ after the flesh," or any thing else. Because, by trusting to any one feature of that covenant you become debtor to the whole law. Jesus commanded circumcision, both to the multitude and his disciples; "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do," (Matt. 23 : 1–3.)

Thus he commanded his disciples to observe every requirement of the law. If we are to follow HIS teaching we must do all he commanded, and not make your own selection; for if you fail in one point you fail in all. It was very difficult for Peter and the other disciples who had been in the school of Christ and had "known him after the flesh," to renounce so much of what he had sanctioned. And Paul had many controversies with the Galatians and others; "Ye observe days and months, etc. (as Christ had commanded.) I am afraid of you," "who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you. Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?—Though we have known Christ after the flesh, now, henceforth know we him no more.—Did he command you to observe circumcision? I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

On the one side of Christ's death and resurrection, all was of the flesh; it was circumcision in the flesh, Israel after the flesh, and their Messiah after the flesh; are YE so foolish, having begun in the spirit, are YE now made perfect by the flesh? I tell you, that as we are not to know Christ after the flesh, we are to know only the resurrected man, Priest of the sanctuary and true tabernacle; he who makes the atonement, and in whose name WE are to worship. And that every one who persists in doing and believing in the name of the Jewish Messiah as their Mediator, are fallen into the bondage of the old covenant, and the Mediator of the NEW covenant will profit them nothing.

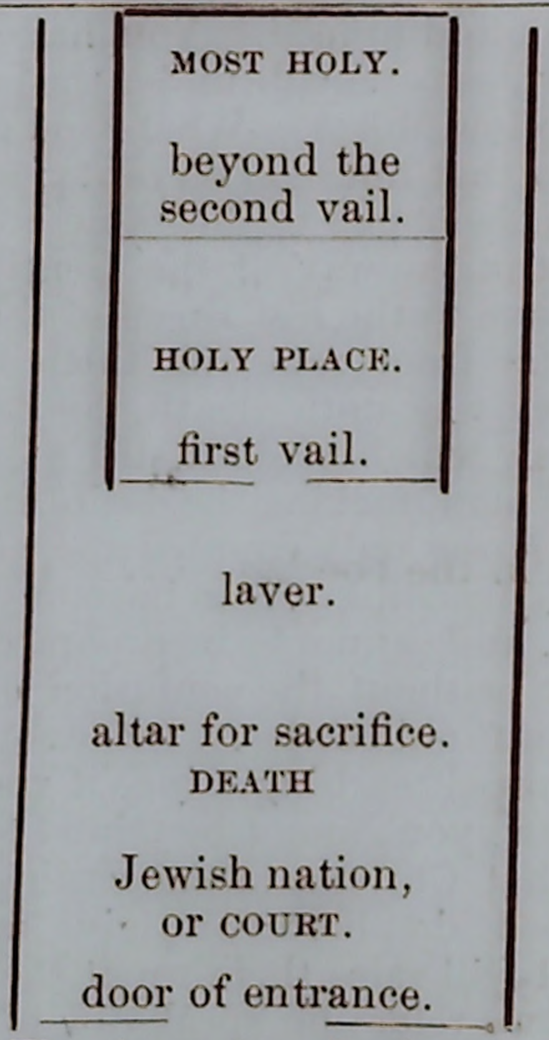
This does not belittle Christ after the flesh ; he spake as never man spake ; the works he did were not his works, but the works of Him that sent him. He kept the law, and won eternal life by obedience, and without a Mediator. To try and follow him, is to TRY to approach God without a Mediator. The just shall live by faith ; you are trying to climb up some other way, and are a thief and a robber. The Jew had to believe in his own Messiah to entitle him to become a son on the gospel plane ; and believing, the Spirit given at Penticost planted him there ; then he had to die, be buried with Christ by baptism to show his faith in a resurrected Christ. Thus the spiritual house of Israel was built up and organized out from the fleshly house ; from such as had received their own Messiah ; and it was not lawful to teach, or give to Gentiles the meat that Christ gave them. If it is now lawful to give to the gospel church, the teaching that was designed exclusively for those under the law, because it was teaching sent from God and was good to them to whom it was sent, why was it not good for Gentiles then ? and why is the gospel teaching from Pentecost and on, so different? Jesus found no fault with his disciples because they tried to keep the law. They could believe in him and obey the law without committing spiritual adultery ; but to believe in the resurrected Christ, and keep the law, is adultery ; (read Rom. 7 :) How is it that the teaching of Christ—if it is really the meat that is due to the gospel church,—has undergone such a marvellous change since he finished the work his Father sent him to do? Now notice the difference: All that Christ taught was so in harmony with the law,

that they could not follow Christ without observing all that Moses taught. After his death and resurrection, if you are joined to the new man by faith, and are not dead to the law, keeping it even in one point, you are an adulterer ; and no adulterer hath eternal life abiding in him. If the teaching of the Christ of the old covenant is the teaching that belongs to the new covenant, how is it that yesterday, to accept it, you must keep the law of Moses ; to-day if you accept it, and keep the law of Moses, "Christ shall profit you nothing." One who can see no stone of stumbling here, must be blind indeed. You have no more right to follow Jesus "made under the law," than you have to follow Moses. What God gave Moses belonged to that house of servants ; and Christ after the flesh, belonged to the same house ; and said, "Go not in the way of the Gentiles; for I am not sent save to the lost sheep of the house of Israel." So far from relieving them from that covenant which was unto death, he taught the spirit of the law which made it still more deadly to the natural man, making the desire an infringement, where Moses only counted the act, Thus all of Christ's teaching was in harmony with the old covenant. and cannot be incorporated into the new covenant without the confusion of putting the new wine into old bottles. It cannot be blended with the gospel teaching, since if you are not dead to the law, you cannot be joined to Christ.

It is not what Christ said concerning himself, "I am the good shepherd, and give my life for the sheep," I will raise them up at the last day, etc. to which we refer ; he speaks of himself in a double sense ; as does the apostle in Rom. 7 : the

"I" that dies, is the old man; the "I" that gives life at the last day, is the new man. It is not his parables, they refer mainly to the gospel age; but we refer to what he DID, and to what he taught those to whom he was sent. We could not try to follow him in any thing else, except what he DID, and what he taught others to do What he did, was to win life by obedience to the law ordained unto life; and commanded others to do likewise Read what he required of HIS followers, in Matt. 5:.

TABERNACLE OF THE OLD COVENANT.



The Aaronic priesthood

THE MELCHISEDEC PRIESTHOOD.

True tabernacle which the Lord pitched and not man; of which JESUS is the minister.

HEAVEN ITSELF,
where our High Priest appears in the presence of God for us.
IMMORTALITY
beyond the second vail.

SECOND VAIL.

Restitution, or resurrection.

HOLY PLACE,
or "new heavens and new earth."

"Raised in INCORRUPTION, or through the FIRST VAIL.

DEATH.

The COURT, the WORLD, all NATIONS.

Mankind in the bondage of corruption.

This represents what the apostle calls "the true tabernacle;" the other, belonging to Israel after the flesh, was only a figure for the time then present; but, like all of the law, was a schoolmaster to bring us to Christ.—When the apostle refers to Christ he speaks of the "NEW MAN," the minister of the true tabernacle; the firstbegotten Son of God; begotten from the dead, and not of the Christ after the flesh; as he said, "henceforth, know we HIM no more."—

Now I will recapitulate, as this is a very important subject. Christ, made under the law, circumcised the eighth day, of the tribe of Judah, the "seed of David according to the flesh; sent ONLY to "his own," them that were under the law; was certainly a part of, and belonged to that old tabernacle system whose worship belonged to the Levitical priesthood. And his work, and teaching to the Jew, was in harmony with that system and people to whom he was sent. How then can it belong to the NEW covenant? Men may think they honor him by attributing the office and work of the resurrected Christ, the Mediator of the new covenant, to him; but the Scriptural distinction between the old covenant and the new, cannot be obliterated because a fallen church fail to recognize it. The two systems from the law to the gospel, from the Christ after the flesh, to the resurrected new man, differ as widely as the letter and spirit; that which kills from that which gives life. As widely as the Aaronic priesthood, which made nothing perfect, differs from that of our High Priest after the order of Melchisedec, (see Heb. 7 : 12.) This change occurred when the ordinances were nailed to the cross, and Christ passed through the vail, into the holy place of the true tabernacle. "For the way into the holiest—of the TRUE tabernacle,—was not yet made manifest, while as yet the first tabernacle was standing." That is, the worship after the "oldness of the letter," must end, before that after the newness of the Spirit, could begin. And the ceremonial worship ended when the ordinances were nailed to the cross, and the vail of the temple was rent from top to bottom. That broke down the partition wall between Jew

and Gentile, and brought the world into the court of the true tabernacle. Before the typical system was abolished, only a circumcised Jew could worship; and that worship must be in accordance with the law of Moses. What Christ taught could not be given to an uncircumcised Gentile, it was unlawful; hence, Christ would not go to Gentiles with a message that was in full harmony with the law of Moses, and belonged exclusive to the Jew, He was under the old covenant that was unto death; and put no new wine into the old bottles. We might as well follow Moses, as to follow the Christ of the old covenant, who commanded his followers to observe all that Moses taught. If his teaching to the Jew, is the food suited to Gentiles now, why was it withheld from them then? We are not depreciating what He that spake as never man spake, taught; far from it. The words were not his words, but the words of Him that sent him. Like the "law that was ordained unto life," they are too good for us. Do as he did, and as he taught, and you need no Saviour. FOLLOW him, in what he did, or in what he taught, "and thou shalt have eternal life;" but fail in one jot or tittle, and you will find it to be unto death. Why not? [he was made under the law, kept it himself, and commanded his followers to observe all that Moses taught.] You know what apostolic teaching is; if you are joined to the law, you cannot be joined to the Christ of the NEW covenant. And, as we have seen, you cannot be a follower of the Christ of the old covenant and NOT observe the law. I fail to see how one who knows anything about rightly dividing the word of truth, can fail of seeing the immense difference between the Jew-

ish Christ, and he who is the desire of all nations. I cannot understand why we should not all agree with the apostle that henceforth know we Christ after the old covenant no more.

If you will believe and obey what Christ taught in Matt. 5: you need no resurrected Christ, no Mediator; death would have no power over you. Indeed, obey what he commands in the last verse, and immortality is yours. He taught the spirit or hidden meaning of the law, where Moses only taught the letter. If the law ordained unto life, was found to be unto death, as Moses taught it, because of the weakness of sinful flesh; who could meet its requirements as Christ taught it, where even a wrong desire would be a breach of the law that knew no grace, but "the soul that sinneth, it shall die.

Rom. 7:10

The work that Christ came to do, was a work of restitution to natural Israel on the natural plane. But a restitution work, like all promises fulfilled to them which were of the law, amounted to nothing, (see Rom. 4: 14;) because of their failure to meet the conditions by which the law could give life. He cleansed their temple, "healed all their diseases," and came as their king; but what good did it do? they sickened and died just the same. It was all done to carry out the figure of typical Israel to its completion; then, when it was finished, and the ordinances were nailed to the cross; he yielded up his life, the pattern of heavenly things ended in universal death; and now, henceforth, know we no man after the flesh, You may look back to the law and testimony for instruction; but do not look back to the old covenant Christ for life; for if Chirst be not risen, your faith is vain,

ye are yet in your sins, since the Christ of the old covenant brought you into deeper condemnation even than did Moses; and they that are fallen asleep in Christ are perished. Nothing therefore that Christ after the flesh did, could save one human being from death, excepting himself; but only brought man into deeper "damnation;" so that when he died, "all died." And if there be no resurrected NEW man and minister of the true tabernacle, death is an eternal sleep.

Better believe the gospel of Jesus and the resurrection, as taught at and after Pentecost; than to follow Christ after the flesh; do as Paul exhorts; "follow me as I follow Christ." And he no longer knew the Christ made under the law.

The flesh, as used by the apostle, means the natural man and natural seed of Abraham. And to glory in being such an Israelite, is to glory in the flesh, and trust in the flesh, (Phil. 3:). And Christ "the son of David according to the flesh," belonged to the flesh, as truly as did fleshly Israel; while the Christ "Declared the Son of God with power, by the resurrection from the dead," (Rom. 1: 4,) is Priest and Mediator of the new, or resurrection covenant.

One who cannot now comprehend this transition from the old covenant to the new, from the natural to the spiritual, from David's son to David's Lord; is certainly, as yet, far short of the "unity of the faith, and of the knowledge of the Son of God." If the spirit of the law as taught by Christ, was so high a standard that the Jew, not even his disciples, could possibly win life by obedience, how shall that old covenant teaching impart life to us?

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If these things be true, and all who are building on the wrong Messiah are to stumble and fall as did the Jewish church; the question presents itself, how is it with past generations of the gospel church? for we have all stumbled in this particular, ever since the faith once delivered to the saints was lost. The answer is: Until the time is due for the elect church to come "into the unity of the faith; and of the knowledge of the Son of God; unto the full stature of a man in Christ," errors of all kinds have obtained in the church; and yet God has had his elect number who have had all the light due in their day. The church is one body; it never dies. Members fall asleep, but not the body of Christ; the gates of hell, (hades. the grave,) cannot prevail over Christ's church. Hence, we that are alive and remain unto his coming, shall be caught up with the resurrected dead to meet the Lord, without tasting death.

Matt. 16:18

It is the living church to whom Scripture applies. It is the one body that finally comes to the full stature and knowledge of the Son of God; not each individual member. Hence, it is only the last generation, or we who are alive and remain unto the coming of the Lord, to whom this full knowledge of Him whom the Father sent, is due. And no one who continues to thus worship after the oldness of the letter, and in the name of the Christ of the old covenant, until the one body arrives to the "knowledge of the Son of God, unto the full stature of Christ; can reasonably hope to win the prize of the high calling.

This complete knowledge of Christ, is additional evidence to that of the gathering of the tares into bundles, that the wheat is about ripe.

THE DEATH OF CHRIST,
WHAT IT ACCOMPLISHED.

"For if when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by his life," (Rom. 5: 10.)

From Moses to the death and resurrection of Christ the Mosaic code was the only system of worship. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way; chiefly, because that unto them were committed the oracles of God." They were the legal people of God; good Jews and bad, all alike had a legal right to worship God in the ordained way through their priesthood. Gentiles had no legal rights; it was not lawful to give the children's meat to dogs. Hence, the Christ made under the law, would not permit his disciples to preach to them. The Jew was reconciled to God in a legal sense;—good and bad Jews;—while Gentiles are spoken of as "aliens from the commowealth of Israel," (Ephe. 2: 12.) Now we know the Jewish nation, those children of the devil; were not in any true sense, reconciled to God, but only in a legal sense they were recognized as belonging to the household of God, and so had a right to worship according to the Aaronic system of the old tabernacle "which was a figure for the time then present;" and the atonement was made for them once every year; "an atonement for all the congregation of Israel," good Jews and bad, alike.

And let me say right here, the atonement paid no penalties for sin; for every transgression there

was a definite penalty; from a turtle dove, to a whole burnt offering required of every man, according to the degree of sin; while for a sin that was unto death, no sacrifice was provided. And the law was a pattern of heavenly things.

The atonement paid none of these penalties; it was not designed to remove individual responsibility, or in any way act as a substitute for individual sins. It paid no penalty, but merely separated their sins from them; borne away not by the slain goat, but by a living one. Thus the atonement merely reinstated Israel, once a year, back to their legal standing as the people of God. It was in fact, a restitution of all things; the people having paid their own penalties, the atonement blotted out their sins, to be remembered against them no more, leaving a clean page on which to begin another year.

Paying the penalty for sin does not restore man. The atonement is an act of grace; if a man commits a crime and is sent to prison, when his time is out, the penalty is paid, and the demands of the law are satisfied; but grace alone can restore him to his former status in society. "If the wicked turn from his sins, and keep all my statutes, and do that which is lawful and right, he shall surely live; his transgressions shall not be mentioned unto him," (Ezek. 18: 21, 22,) this covers the ground. He turns from his sins, keeps all the statutes,—which require full satisfaction for every sin; then grace comes in; his sins shall be remembered no more, they shall not be mentioned to him. Think of the man from States prison, after paying the full demands of the outraged law, receiving such grace; the breach completely healed, to be no more remembered against him; and at-one again with society. This is what the atonement made by the High Priest of the TRUE tabernacle does for fallen man. It brings him back to unity, at-one-ment with God.

As the Jew was legally at-one with God; that is, was a recognized part of God's household, having the right to approach God, from the court, the place of atoning sacrifice; so the death of Christ brought the world into a corresponding relation to God, giving them the legal right to the benefit of the true atonement.—I use the word true, as Paul used it in speaking of the true tabernacle.—Christ's death ended the old tabernacle system, and thus broke down the partition wall; that exclusive system; then the world while yet enemies, were reconciled to God by the death of his Son.

At the death and resurrection of Christ, a mighty change occurred. Prior to that, no man could worship the God of Israel acceptably, only at Jerusalem; and even there, only a circumcised man. You know how astonished the apostles were, and how hard it was to convince them of such an innovation. But finally they silently acquiesced. Read Acts 11: where, after all manner of excuses, the apostle exclaims, "what was I, that I should withstand God? When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life," (Acts 11: 17, 18.) Think of this, you who deny a restitution of all things, and hence, probation for the world in the resurrection age. How did the world have probation for eternal life during the four thousand years prior to the resurrection of Christ, when it was then a new thing

hard to believe, that God, at last, had granted to the Gentiles repentance unto life?

The christendom of to-day are as much in the dark concerning these great dispensational changes as are the Mohamedans; or that it was the death of Christ that by breaking down the wall separating to himself the Jewish nation, opened up to the whole world, for the first time, the legal right of "repentance unto life." Man had sold his birthright for a mess of pottage; and like Esau found no place for repentance, though the groaning creation have sought it with tears; striving to the best of their knowledge to appease a supposed angry God. But when Christ died, "all died; the typical system came to an end. And now, under the TRUE tabernacle system there is no distinction; henceforth know we no man after the flesh; and all nations are brought into relationship to God corresponding to that the Jew had formerly occupied. Around the tabernacle which was a figure for the time then present; there was a wall having a gate with a vail of blue, purple, and scarlet, answering to the flesh; and only the seed of Abraham according to the flesh, had a legal right to enter there. The death of Christ, broke down this partition wall between fleshly Israel, and the world, by bringing typical Israel and that whole system of worship to an end; the ordinances being nailed to the cross; the vail of the temple rent, their house left desolate, and that shadowy system passed away forever; ending in the true tabernacle which the Lord pitched and not man.

Thus the death of Christ, by breaking down the wall that separated fleshly Israel from all the world, enlarged the court, or place of sacrifice; so

as to include all nations, the true court of the true tabernacle. Our readers already know the dimensions of the true tabernacle. Heaven itself, in the presence of God, whither our High Priest has gone, is the most holy; that being the immortal spirit, or rather God condition beyond the second vail where flesh and blood cannot enter. The holy place, through the first vail, (Heb. 9: 2;) is entered when this corruption puts on incorruption. It is the resurrected man condition; entered by Christ when he rose "no more to return to corruption." In short, heaven itself, beyond the second vail, is the most holy; the resurrected man, sown in corruption, raised in incorruption, is in the holy place; while man in the bondage of corruption is in the court. The vail being the flesh, (Heb. 10: 20,) Christ went through the first vail into the holy place, when, sown in corruption, he was raised in incorruption. Then, after forty days, he passed on through the "second vail into the most holy. "For Christ is not entered into the holy places made with hands, a figure of the true; but into heaven itself, now to appear in the presence of God for us," (Heb. 9: 24.) That he had not passed the second vail beyond the incorruptible flesh, at his resurrection, is certain; since he said, "handle me and see, for a spirit hath not flesh and bones, as ye see me have."

Thus, the world while yet enemies, were reconciled to God by the death of his Son; much more being reconciled,—brought into a legal at-one-ment,—we shall be saved by his life.

That the plan was thus enlarged, none will deny; before his death, while Christ himself was a

part of that typical system, he forbid his disciples preaching to Gentiles; after his resurrection he commanded them to go to all nations.

This seemingly strange fact that God had not "granted repentance unto life," to any Gentile until after the resurrection of Christ, is something that christendom has not taken into consideration. The law made nothing perfect,—because no man kept it;—hence, says the apostle to the Gentiles. "they (of the law,) could not be made perfect without us." The law saved no one; nor was there any arrangement, other than the law ordained unto life, for saving man, prior to the death and resurrection of Christ. Thus, Israel after the flesh, were not a saved people; and yet no other people were permitted to worship God; he was not a God of the Gentiles, but only of Israel, (see Gen. 17: 7; Exo. 3: 15; and 6: 7, and other Scriptures.) This would have been an unjust and an ungodlike arrangement if modern ideas concerning salvation were founded in truth; after creating man, to thus desert him; then, after four thousand years, conclude that what Gentiles were left, might be worth saving. But if the gospel is true, the good news of the restitution of all things, the glad tidings of great joy that shall yet be to all people; and that whole Jewish system was only typical, a "shadow of good things to come." that eternal salvation belongs exclusively to the world to come; that after developing out from the old Adam race, a second man and his wife, the entire human race are to be born again; we can say like Peter, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is

accepted with him," (Acts 10: 34, 35.) Pretty late in the world's history, Peter, to find it out, after so many nations had lived, and passed away, never having heard of the only name given under heaven or among men, whereby they must be saved. Nor could they hear without a preacher.

No man is saved until born again; made alive in Christ. And they that are Christ's, will be "made alive at his coming." Man is not saved, when dead. Cornelius will be saved as early as will Peter. The Jew having no pre-eminence in fact, but only in figure; he had a schoolmaster sooner than did the Gentile; but will get his diploma no sooner. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."—In him is neither Jew nor Greek.

Thus, typical Israel, born of a dead womb, as a figure of the TRUE Israel, born from the dead; had also their figure of a tabernacle and worship, and were spoken of, by "God, who quickeneth the dead, and calleth those things that are not as though they were," as if they were REALLY Israel, children of God, children of the resurrection, etc. while in fact they were old Adam natural men; children of their father the devil, and must be born again, as truly as must a Gentile, in order to become a real child of God; or Israel, (a prince of God.) Understanding these things, and that God speaks to us, fallen men, only in figures, types and dark sayings; and that the whole Mosaic age and writings were mainly of that nature; we can see why he chose a single nation and speaks of them as though they were the real Israel of God.

But one who can discern spiritual things, should be able to distinguish, in all this, both the letter and spirit; or between type and antitype. Typical Israel and the law was an arrangement designed to show the utter impossibility of fallen man in the bondage of corruption, coming into harmony and obedience to God; and hence, the necessity of a Saviour to deliver us "from the body of this death, before we can obey the law ordained unto life eternal. And "Christ after the flesh," came to "condemn sin in the flesh," and bring forth, out from the old Adam, a NEW man. He did not come as an example for fallen man; an example utterly impossible for us to follow. Christendom in assuming this are entirely mistaken as to his mission. He came to bring the natural seed and natural man condition to an end; and bring in by resurrected life, a new-born race, delivered from that which made it impossible for man to be obedient to God. And in ending the natural man condition, he taught and OBEYED the very spirit of the law; something far more deadly than was the letter of the law. More deadly, because far higher, and almost infinitely further from the power of attainment by fallen man, to whom even the letter of the law was found to be unto death.

Thus his death ended the old covenant under which he was born, and to which he belonged; and with it, all further necessity to show to fallen man the utter impossibility of winning life by obedience to divine law; that his only hope is in being born again. Hence, when Christ died, in God's sight, all died. "And now, henceforth, know we no man after the flesh;" no further effort is to be made to redeem the old Adam man,

2 Cor. 5: 14 & 16 V.

he MUST be born again, "born from the dead."

Now I would ask the intelligent reader, Is it consistent to take the Christ, belonging in every sense of the word, both himself and his teaching, to the old covenant that was unto death; and transfer him and his teaching to the new covenant and TRUE tabernacle system, of which the resurrected new man Christ is the minister? and do this in spite of all Scriptural teaching to the contrary.

Read the 5th of Matthew clear to the last verse, sermon on the mount, and all; and see if you can meet the conditions, and obey what he commands; remembering that if you fail in one jot or tittle, you fail in all, and die. If you desire to worship after the oldness of the letter, do so; and if successful, eternal life is yours. You need no mediator, no new covenant, no Saviour; "keep the commandments and thou shalt have eternal life." But be advised, it will be easier for you to follow Moses, than to follow the Christ of the old covenant; but in either case you have only to "do and live."

Why do you suppose the Spirit instructs the church of the NEW covenant, that they are not to recognize the Christ of the old covenant, as their Christ? It was first, because he was not sent to them; and second, because to try to worship after the oldness of the letter, and the newness of the spirit, is spiritual adultery. Why was there such a difference between the teaching of Christ and that of the apostles? Jesus commanded those who followed him and believed in him, and all others to whom he was sent, to observe and do all that Moses commanded; while after the resurrection, after the risen Christ entered into his office as

"minister of the sanctuary and true tabernacle," we are instructed that to follow Moses even in any one thing makes us debtor to the whole law, and the Christ of the new covenant will profit us nothing; that unless dead to the law, we can not be joined to Christ. A wonderful change of conditions occurred in the death of the Christ of the old covenant, and the resurrection and opening up of the new covenant. A change as great as that between an old Adam man ordained unto death; and a resurrected man, raised in honor, in power, and in glory. The Christ of the old covenant that was unto death, had nothing except what was for typical Israel. The Christ of the new covenant has that which belongs to all nations. The teaching of the one was the very spirit of the law; the other (communicated in the faith once delivered to the saints,) the spirit of grace. The one was and is unto death, because of the weakness of the flesh; the other the power of God unto salvation, to every one that believeth. You cannot follow both; you must forsake the one and cleave to the other. Obedience to the spirit of the law, is only for the TRUE Israel of the TRUE tabernacle; it is unto death to man in the bondage of corruption. Choose the Christ of the old covenant as your Messiah and die, if you will; christendom is going that way; "He shall be for a rock of offense and a stone of stumbling to both the houses of Israel," and the Scriptures cannot be broken.

This subject of the Christ, of mistaking the Jewish Messiah for the mediator of the true tabernacle; is, of course, the fatal mistake of christendom. He was the Messiah to the natural seed, and was

rejected; he is NOT the Messiah of the spiritual seed, and yet is accepted of them as such. Thus he becomes a stone of stumbling to both. If there is a distinction between the "old man" that we crucify; and the "new man" that is to be built up; then there is a difference between the Son of Mary, the man of sorrows, that was tempted in all points like as we are; he who though a Son, yet learned obedience by the things that he suffered; a man of the tribe of Judah, of which nothing is said concerning the priesthood; made under the law, and sent only to them that were under the law; hence, could not be a priest without breaking the law; a wide distinction, between this Christ after the flesh; and our High Priest and Mediator of the true tabernacle. And yet christendom has made the mistake of approaching God in the name of the anointed Prince of the Israel of the old covenant, instead of that of the High Priest and Mediator of the new covenant.

Because we are not to follow the Messiah of the old covenant, who won life by obedience to the law, and commanded others to do the same; we by no means belittle his teaching that contained the very spirit of the law ordained unto life. We only claim that like the law ordained unto life, it is too high, too Godlike, to benefit man until delivered from this condition of bondage. It requires absolute perfection; "Be ye therefore perfect, even as your Father which is in heaven is perfect." The law is not for fallen man;—only to show him his weakness;—it is for the restored man, after the Mediator has prepared the tables on which to write it. Then, having learned obedience by suffering, they will have a perfect heart.

This is "strong meat;" one who has not come unto the unity of the faith, cannot bear it. It is so contrary to all we have ever learned concerning Christ, that some have feared and trembled, lest a fatal mistake was being made, But it is clearly a Scriptural position. We KNOW he was "made under the law;" and hence, belonged to that old covenant; and that only the resurrected Christ is minister of the new covenant. We also know that apostolic teaching concerning the law, differs entirely from what Jesus taught, and that we cannot follow both.

The mistake began, doubtless, from the fact that John and Jesus preached "the gospel." But it was to the natural seed, and of the natural kingdom, with no resurrection in it; it was the kingdom of the covenant to which they belonged.

The life of Jesus was a supplement to, and a finishing up of the Old Testament; since Christ's mission to the Jew was to be "the end of the law." The new covenant beginning with his resurrection.

The 24th day of the 9th month, is 24 days after the new moon of Nov. next; and we are looking and hoping that the foundation of the Lord's house referred to in Haggai 2: the glory of which will be greater than that of the former house of the old covenant, built by Solomon, will be laid at that time. Every thing is apparently now ready. This last and vitally important truth, without which our knowledge of "him whom the Father sent," was far from complete, is grand enough to be the finishing truth. We cannot be certain as to what the laying of the foundation may be; but believe it is this corruption putting on incorruption.

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That Christ after the flesh, made under the law, belonging to the old covenant that was "unto death;" did absolutely nothing for us during his earthly life; is, of course, a fact that brought to the notice of christendom, is necessarily repugnant to them. How could it be otherwise? Remember, "Christ after the flesh," was to be "a stone of stumbling and rock of offense to both the houses of Israel." And it is unnecessary here to show that the gospel church are the second, or spiritual house; Christ is "the holy one of Israel:" the seed of promise; and they that are his, "bone of his bones," etc., are heirs according to the promise; and being one with him, "his house," are necessarily a house of Israel, and the circumcision, (Phil. 3: 3;) and surely there are not three hous-

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y not spirit

es of Israel. If the "house of Jacob," were called Israel;" is not the house of the holy One of Israel. "whose house are ye," a second house? If "Israel after the flesh," (1 Cor. 10: 18,) refers to the natural seed; to whom does the spiritual house refer? "That which is spiritual is not first, but that which is natural; and afterward that which is spiritual."

We are not confined to Isa. 8: 14, to prove that the gospel church are to stumble; there was to be a falling away from the faith, a turning to fables, with the result of being eventually "spewed out of his mouth;" so that when he comes, the "many" are to be rejected, (Matt. 7: 22.) And Christ is the stone of stumbling.

"Christ after the flesh," was sent to Israel after the flesh; that is, the Christ of the old covenant sent to the Israel of the old covenant at the end of the Mosaic age; while the resurrected Christ and minister of the New Covenant, is coming to the gospel church at the end of the gospel age. And he is now coming to set up his kingdom and reign, not over man in the bondage of corruption, (the son of the Jerusalem of bondage,) but over a resurrected race, children of the Jerusalem that is above, and which is free. Israel after the flesh rejected Christ in the official character in which he was sent to them, (and only to them, having nothing for Gentiles, as he himself affirmed, Matt. 10: 5; 15: 24.) They, rejecting him in that character, looked for the Christ who is coming to reign. While the gospel church, mistaking the nature of the atonement, look back to the Jewish Messiah as their Saviour, instead of the High Priest and

Mediator of "the TRUE tabernacle which the Lord pitched, and not man;" and who makes atonement, and does every thing connected with "our salvation; which salvation is ready to be revealed in the last time," (1 Peter 1: 5.)

The Christ "made under the law," belonged to that old covenant, the Jerusalem of bondage; "this man was of the tribe of Judah, of which nothing is said concerning the priesthood;" "Now if he were on earth, he would not be a priest at all," etc. (Heb. 8: 4, R. V.) When the priesthood was changed, (Heb. 7: 12,) from the Aaronic to the Melchisedec order, Christ entered into his priesthood; and it is in that character as High Priest, that he makes the atonement. Hence the atonement is made, not by the Christ of the old covenant, but by the Mediator of the new covenant.

Thus he is a rock of offence, and stone of stumbling to both the houses of Israel.

"God hath given us eternal life, and this life is in His Son." And "this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent." The unity of the faith, and knowledge of the Son of God, is therefore the lesson to be acquired by the gospel church before she is prepared to enter into life. And yet a few years ago, the same confusion obtained with us, concerning the distinct characters of the old covenant Christ, and that of the "new man," as now obtains in the mind of christendom. Indeed, it is scarcely a year since we learned NOT to worship in the name of the Christ after the flesh.

How is it that any one can fail of seeing the immense difference between the Christ made of

woman, made under the law; a man of the tribe of Juda, having the fallen corruptible nature of the seed of Abraham; neither priest or mediator, without power, ("the Son can do nothing of himself," John 5: 19;) and the risen Christ, a priest after the order of an endless life, minister of the true tabernacle; with "all power in heaven and on earth." Is there no difference to be recognized between a Prince of the house of David, a man, (for such he was,) of the tribe of Juda; belonging in his person and teaching to the old covenant as truly as did David, or Moses; and the resurected Christ, firstborn and head of a new-born race? Is there no difference between the "oldness of the letter, and the newness of the spirit; that which kills, and that which giveth life? Is there not a difference between the "son of the bondwomen, and the son of the free woman? Why was the Mosaic age brought to an end by the death of the Son of David, according to the flesh? and why does the apostle say, "henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth, know we him no more"? if we, the gospel church are to worship God, in and through the name of the the "king of the Jews," who strictly forbade his disciples preaching to Gentiles, because he was not sent to them. He came to finish the work under the covenant that was unto death, and bring "life and incorruption to light through the gospel." He brought the ministration that was unto death to an end by his death; and brought life and incorruption to light, when he rose "no more ot return to corruption." And it is "BECAUSE he

died and lives again, that we shall live also."

He was a sin offering, "sacrifices and offerings thou wouldest not, but a body hast thou prepared me." But the atonement was not made by the death of the sin offering; it was made by the life, (blood) carried within the vail, whither our forerunner has gone. He was not a High Priest and a sin offering at one and the same time; Christ after the flesh was a willing sacrifice; he took on the fallen man nature "for the suffering of death that through death, he might destroy him that has the power of death. He came in corruptible flesh and as a sin offering for a double purpose; first, to fulfil all Scripture pertaining to the Mosaic age. And second, to bring in restitution, or resurrected life. His work, during his natural life belonged entirely to the ending of that old covenant that was unto death; it had no direct bearing on salvation. All his teaching (except parables and prophecy,) was in strict harmony with and enforcing the Mosaic code, the real spirit of the law graven on stone, (2 Cor. 3: 7;) which although ordained unto life, was found to be unto death, because obedience by fallen man was impossible; only a sinless Christ, "made under the law," could meet its requirements. To fail in one point, even by a forbidden desire, is to fail in all, because to break the law, little or much, makes man a sinner. Christ alone won life by his obedience, and won it for himself and for a dead race; not as a substitute; since man himself dies; but, and here is where grace comes in, God foreordained that man should be born again, "born from the dead." Hence, a second man Adam was to

be provided, a seed of the woman; because a resurrected race must spring from a dead race. Jesus, therefore, was born of a spiritually dead race, then born again, from the dead.—Those who can read the allegory of Abraham and his two sons, in which he is made a father, like unto God who quickeneth the dead, can comprehend this. Isaac born first, of a dead womb; was born again FROM the dead, (in figure.)—*when his father prepared to sacrifice*

Man could impart only forfeited life; hence Jesus born of woman, could receive unforfeited life from no earthly father, but only from God. This explains why the second Adam, like the first, must be a Son of God. But though like the first Adam, the forfeited life of the world was restored in him, he could do nothing for man's salvation from death without himself dying and rising again; because every seed must bring forth after its kind, and in order to bring forth a resurrected race, the seed of promise, "the second man," must become a resurrected man, as he himself affirms:—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Christ died, the just for the unjust, as the seed that was ordained to re-generate the lost race. Why God chose the plan of a second man Adam, "made like unto his brethren," to redeem the race he has not revealed; and yet we know that such is his plan; Why the fall was permitted, that man might be made perfect by suffering and eventually overcoming evil, is revealed; together with the process of deliverance. And a knowledge of this brings us into communion with the mind of God.

x not spirit

It is not difficult to understand that the death of man pays the penalty of the broken law; since such was the penalty affixed: the day thou eatest thereof, dying thou shall surely die. The only difficulty is that men believe the devil; and claim that they do not die; that Christ was their substitute. Nor is there any dificulty in seeing the justice and love of God in permitting the race to suffer and die. That the wages of sin is death, is a beautiful arrangement; if such were not the case both sin and the sinner and suffering would be an eternal blot on the household of God. Suffering is necessary in the development of sons; hence, every son that He loveth he chasteneth. And even Christ though God's beloved Son, learned obedience by the things that he suffered.

Doubtless God COULD have made Sons perfect, without development from the imperfect; so he could have made water to run up hill, and not down. But we are inclined to believe that the laws of the universe are wisely arranged. Nothing is created perfect. Evolution is a universal law; that which is spiritual is not first, but that which is natural, Israel after the flesh, Christ after the flesh; each belonging to the natural-man condition, now, henceforth, to be recognized no more, because we of the gospel church belong to the new or resurrection covenant; the Jerusalem that is above.

That which is imperfect cannot survive; Christ of the old covenant "made perfect through suffering," arose a new-born Lord of both the dead and the living; he is High Priest and Mediator of the true tabernacle to which we of the gospel church

belong. What he was in the character in which he was sent to the Jews, and what he now is, differ in the same way that the old Adam man differs from the resurrected new man; and so does his official work. What he did and what he taught to the Jewish church was the real spirit of the law graven on stone. It was to the first house of Israel, those of THAT age, what the restored faith is to us. They had made void the law and prophets by their traditions; he restored it in its fulness. And, as the apostle says, it was found to be unto death; and why? because of the weakness of the flesh. what we would, we cannot do until delivered from this bondage of corruption. Hence Christ by his death, became the end of the law for righteousness, to every one that believeth; and by his resurrection, brought in the new or resurrection covenant; the covenant of grace.

Every Bible student knows that whereas Jesus taught absolute obedience to the very spirit of the law, even to be as perfect as your Father which is in heaven is perfect; the apostle, after Pentecost, after Christ became the end of the law for righteousness; instead of continuing to enforce the law, teaches that if they go back to that circumcision made with hands, and attempt to keep the law, that they are fallen from grace. That is, they are going back from faith to works; from grace to law. And they cannot be under law and under grace at one and the same time.

This is why "though we have known Christ after the flesh, yet now henceforth, know we him no more." It is the resurrected Christ of the new covenant, and not the Christ made under the law

with which we have to do. I dwell on this because is is a vital point for the gospel church.

Christ after the flesh, was more to us than was Moses, notwithstanding he taught those under the law, to do and be just what Moses commanded; he was more because he was the seed of promise, the restored life of the world being on probation in him, and depended on his obedience to the law ordained unto life.—As death came by one man's disobedience; so justification unto life, comes by the obedience of one.—But the law as he taught it, could not save any one but himself, nor was it God's plan that it should. He must die and be resurrected, or he could not multiply; no other man could do what he commanded, and what he himself did, until delivered from this body of death. Why then should we try to follow Christ's example and teaching when we know that none can do it; that to fail in one point is to fail in all; that if not dead to the law, we cannot be joined to the Christ of the new covenant?

Until we can comprehend, in a measure, this wonderful change from the old covenant to the new; from the natural to the spiritual[x] seed; we shall utterly fail in attaining to the unity of the faith, and the knowledge of the Son of God.

[x] not spirit.

QUESTIONS and ANSWERS.

A brother from California, asks the following: Can any man commit the unpardonable sin in this life? Yes! If not, Christ would not have said, "It hath never forgiveness, neither in this age

nor in the age to come", (Matt. 12 : 32.) If Christ the hope of glory, is formed within ; it was begotten by the Holy Spirit. To destroy that new life is to crucify the Son of God afresh ; and do despite to the Spirit of grace. Such an one cannot be renewed again unto repentance, (Heb. 6 : 6.) That is, the new life can never be renewed, begotten a second time. Even as in the natural, a germ of life once begotten and destroyed, can never be renewed. Having committed this sin that is unto death, they cannot again have godly sorrow that worketh repentance, (2 Cor. 7 : 10 ;) for the same reason that man is not to be resurrected a second time, or have a second chance ; it is not in the plan. We, the bride, are mentally regenerated in this life ; hence, only those called to this "high calling" can commit that sin ; and then not necessarily, even though they are not chosen. But men CAN be in a condition where they cannot be again brought to repentance. For instance ; there are those who have been in this movement, who are now teaching that all things, even moral evil, is of God. That whatever they do they are only doing God's will, and hence cannot repent ; since it would be to repent for doing the will of God, for which they could not have godly sorrow,

An otherwise intelligent lady, (now dead,) from Hyde Park, Mass. a follower of this pernicious teaching by the so called "Spirit of the Word," wrote to me, to this effect : "I can no longer feel sorry for any thing I do, because all things are of God ; hence, whatever I do, it is God's will that I should do it ; and how can I be sorry for doing his will"? Thus, under this teaching, they can

sin wilfully, "after having tasted the good word of God and the powers of the world to come ;" for these persons who left this movement with the editor of that paper, once saw the true gospel of the RESTITUTION ; after which the light that was in them became darkness. And now, they themselves being witness, they cannot again be brought to repentance. But as two or more witnesses are required in substanciating a point : I feel called upon, for the benefit of others who are being deceived by that kind of teaching ; to state a few facts concerning a poor widow, having a direct bearing on the pernicious teaching of that paper, by which, as I have reasons for believing, some of our former readers are being deceived.

Some twelve or fifteen years ago, a widow, Mrs. Chase, then in the west, now living in Seattle, Wash. believing that the change to incorruption was very near ; let the editor of that paper have $500. 00, to use as he thought best ; saying at the time, "I do not know WHEN I shall want this, if ever." A few months ago I wrote to this man, informing him that Mrs. Chase was old, sick, and in straightened circumstances, and appealing for help. Hoping that he would at least, join with me in sending her a little much-needed help ; a little interest at least, on the $500. I would like to have all our readers see his letter in answer to that widow's cry for help. But will only give an extract to show how his better nature is crushed to earth by his theology. He says, in giving and taking the money, (nearly all the poor woman had ;) "It was a great mistake on her part ; it was a still greater one on mine ; this is from man's

standpoint, and a business point of view. From God's standpoint there was no mistake at all."

Such being his conviction, of course, he could not be expected to fly in the face of Providence, by restoring even a little of what God, who could make no mistake, had permitted to fall into his hands. Not one doller did he restore; why should he? What is wrong from man's standpoint, is RIGHT, in God's sight. Let the widow's cry ascend to heaven; she need not have made such a mistake, causing him to make a greater one,—from man's standpoint.—Did she not say, "I do not know WHEN I shall want this mony, if ever."

Great is Allah! All things are of God.

This unique letter, and way of looking at things, is signed: Cordially yours, A. P. Adams.

The apostle certainly teaches that when coming to where they cannot again be brought to repentance, there remaineth for such, only a fearful looking for of fiery indignation, etc.

The world cannot commit the sin that is unto death, in this life; one must have the new life, Christ begotten in them, before they can crucify the Son of God afresh.

Question 2. "Without the shedding of blood, there is no remission." How then is there remission for those that are alive and remain unto the coming of Christ?

Answer. The twinkling of an eye change from corruption to incorruption; from the old Adam to the new Adam life, is the equivalent of death and resurrection; the old life is put off, and the new put on just the same, whether there is a thousand years between the two events, or no lapse of time.

"Without the shedding of blood, there is no remission," simply means that this old Adam forfeited life is doomed; that no man can be saved without losing this life, and entering into a new life. In short, that they must be born again.

Question. When do infants who die, learn obedience by suffering?

Answer. As the fall was permitted for this purpose; and even Jesus, though a son, "learned obedience by the things that he suffered;" was "made perfect through suffering." And every son that He loveth he chasteneth. We are compelled to conclude that there is no royal road to immortality, from which suffering the evil fruit of sin is excluded. That only a knowledge of sin by an experience of its evil, enables one to become as Gods, knowing good and evil.

In the resurrection, or restitution age; man is to be ruled with a rod of iron; that is, with a firm hand. Christ is to reign in the midst of his enemies; and only until all enemies are subdued; hence sin and suffering will obtain throughout all the millennial age, and sinners will be invited by the Spirit and the bride, to take of the water of life. The child shall die an hundred years old; and the sinner an hundred years old shall be accursed. Christ is to SUBDUE the earth and have dominion. All this implies that sin and suffering will be eradicated only at the end of the thousand years, when death the last enemy is destroyed.

(The body of Christ) fills up what is behind of the affliction of Christ; that is, the Christ, head and body, learn obedience by what they suffer in THIS life; the body as did the head; hence, for them,

St. Paul himself did that. Col. 1:24.

having learned obedience so that we delight in the law of God after the inward man; we are waiting only for the adoption, to wit, the redemption of our body, when we can serve God with a perfect heart. These will not be judged with the world; their sins go before to judgment which begins at the house of God.

Infants having had but little experience of evil have all or nearly all the dire effects of sin yet to learn. There is no royal road, but like the head, they too must learn obedience by the things they suffer. But having already suffered death, they will suffer only to the extent that they individually sin. And like all others, if they commit the sin that is unto death, they will die a second time; and for that, no sacrifice is provided; hence, they can never be born a third time. Under that new covenant, "it shall no more be said, the fathers have eaten sour grapes, and the children's teeth are set on edge; but every man shall die for his own sin." And it is in the new heavens and new earth, that the child shall die an hundred years old; and the sinner an hundred years old, shall be accursed; thus death, the last enemy to be destroyed during Christ's reign, is to continue during the entire millennial age; or while probation for life or death continues.

There is abundant Scriptural proof not only that the sins of this life will receive a just recompense of reward in the life to come, but that the next life while Christ reigns in the midst of enemies, will not be exempt from sin and consequent suffering. And as firstfruits or the seed of promise are made perfect through suffering; and every seed brings

forth after its kind, it is an unavoidable conclusion that during their probation, they also must learn obedience by the things that they suffer.

As God is no respecter of persons, and every son that he loveth he chasteneth; we must assume the infants having little or no experience in this life, must learn obedience in the next life. Christ inculcates the same idea, namely; that which is due if not received in this life, will be received in the next life. If you make a feast for those who return the compliment; Verily, I say unto you, you have your reward. If made for those who connot return it, you will surely be rewarded in the resurrection. This, of course, applies to rewards; but the principle is the same; whatever comes short or fails of adjustment in this life, will be set right in the next life.

With this understanding. we can see how every crooked thing can be made straight; and that the sufferings of a groaning creation will not be lost; that not a hair falleth without our Father's notice. The innocent and ignorant suffer, often instead of the guilty; but not a tear is shed, not a groan is forced from humanity that will not bear fruit unto life eternal. That is, God "does not afflict willingly, nor grieve the children of men;" the evil of sin must be learned by experiencing evil; the innocent must learn as well as the guilty; Christ was innocent, "yet learned he obedience by the things that he suffered." God weighs every groan, he knows just what is for our individual good, not merely for the church, but for the world; and the wrath of man shall praise him, and the remainder will he restrain.

I can believe that the Judge of all the earth will do right; that not a tear though it be of blood, is permitted by Him who worketh all things after the counsel of his will, that will not work together for good to a groaning creation, "subject to vanity, not of its own will, but by reason of him who subjected the same in hope."

To be cut off prematurely, cannot be an advantage. To fall like a shock of corn fully ripe, in the nature of things, must be better. A hard lesson learned, is more desirable than one yet to be learned. The infant has every thing to learn in the resurrected life, while the groaning creation have an experience of evil, some more, some less, but as far as it goes, teaching them what is the certain fruit of sin; a lesson all who survive, and finally reach immortality, must learn.

In the light of this Scriptural interpretation of why a God of love permits the evil of sin to exist during the pre-determined duration of man in the bondage of corruption, is easy of comprehension. It explains why every son that He loveth he chasteneth; why, when persecuted for righteousness' sake; we should rejoice and be exceeding glad. It also explains why the comparatively innocent, of the groaning creation are permitted to suffer at the hands of the wicked. The sufferer will reap a harvest of gladness; the wilful inflictor a harvest of stripes. If, like the great Father, our eyes could see the brighter side of the cloud, a world would not induce us to change places from the oppressed to the oppressor. If, for the church of the firstborn, these afflictions which are but for a moment, work out for us a far more exceeding and

eternal weight of glory; will not the tears of a groaning creation, when delivered from the bondage of corruption into the glorious liberty of the sons, also be turned to songs of gladness? Weeping may endure for a night; but joy cometh in the morning.

It doth not yet appear what we shall be in the resurrected body; and yet many things are revealed. Jesus said to the Saducees, who denied the resurrection, when asked by them, Whose wife the woman who had the seven husbands should be? "Ye do err, not knowing the Scriptures, nor the power of God." This teaches that had they known the Scriptures, they would not have asked such a question. The Scriptures do therefore give some light on this question, independent of what Jesus said to them. Had they understood the Abrahamic allegory—an impossibility for the natural Jew, —they would have known that the seed of the free woman, the TRUE seed of promise, was to be a resurrected seed, born, not of the flesh, but from the dead. Abraham knew it; that though he did not receive in this life, so much as to set his foot on, of the land God had promised to give to him for a possesion AND to his seed after him; that he would get it just when and where God had promised it; in the resurrection. And in harmony with such promise, he received Isaac from the dead, in a figure. Thus Abraham believed the gospel of restitution from death, before the promised inheritance would be given to him, and to his seed. He did not even see the old Jerusalem of bondage and HER children, born of the flesh; answering to Hagar, and loom up so big, in the eyes of natu-

ral Jew age-to-come believers. Looking straight forward to what God had promised, he saw the heavenly country,—the promised new heavens and new earth,—the day of Christ,—the seed to whom the promise was made,— and the city that hath foundations. THIS was the gospel preached to Abraham, the faith that is counted for righteousness.

He that was born after the flesh, is of the bondwoman, says the apostle; while he that is of the free woman is by promise. And we are the children of promise, even as Isaac was. Isaac was not the real seed of promise, "for the promise was, Unto thy seed, which is Christ." Isaac was born of resurrected life,—in figure;—Sarah being the free woman of the allegory, while the real free woman is the covenant of promise, or resurrection covenant. This is why the first house of Israel were born, in figure, of restored or resurrected life; and why the gospel church, the spiritual house, are in figure, a resurrected house. While the resurrected race are the TRUE Israel, "children of God, being children of the resurrection." "Children of the flesh, these are not the children of God, but the children of the promise, are counted for the seed," (Rom. 9: 8.)

Only those who cannot discern spiritual things. can fail of seeing that "Israel after the flesh," are not the children of God, nor yet the children of the promise. And if not wilfully blind, could see that neither Abraham nor the seed to whom the promise was made, received in THIS life what was promised, but looked for it ONLY in the resurrection. And more, that children of God, are children of the resurrection, and NOT children of the flesh. "He that is born of the flesh, is of the bondwoman;" and "the son of the bondwoman shall not be heir with the son of the free woman."

Thus we learn that in the resurrection age, no children will be born of the flesh. But how are infants to be raised, and with what bodies do they come forth? As they die in Adam, there can be but one answer; sown in corruption; they are raised in incorruption, in power, etc. It is not any one order of which the apostle speaks, it is all that die in Adam. This is certain, for if one class, we who have the firstfruits of the Spirit, are raised in incorruption; etc.; the creature itself also shall be delivered from the bondage of corruption.—This word creature, (Rom. 8: 21;) is KTISIS, the same as in Mark 16: 15; "preach the gosple to every CREATURE." Then the whole race as well as the church of the firstborn, when raised, will be raised in "incorruption, in power, in glory; a spiritual[x] body." A resurrected body, born not of the flesh, nor of the will of man, but of the will of God, is "born after the spirit," (Gal. 4: 29,) where Isaac also answers to the resurrected man, as does the unfallen Adam.

If in the resurrection, "the Spirit of Him that raised Christ from the dead, ALSO quickens our mortal body by his Spirit;" then a resurrected man is a spiritual[x] man; as contrasted with a natural man. The one, born of the will of man; the other, of the will of God. There is a natural body, and there is a spiritual body; but the natural is first, and afterward that which is spiritual.[x]

"Adam was a figure of him that was to come;"

x not spirit

his mortal body being quickened by the Spirit.

There is one way of being born according to the flesh, and only one; born a natural body, in corruption, in dishonor, and in weakness. There is but one way of being born BY (not OF) the Spirit. —That born OF the Spirit is spirit.—[The mind, that which knows the things of a man, IS the spirit of man, (1 Cor. 2: 11,) that returns to God who gave it; while the dust returns to dust.]

God quickened Adam's mortal body, even as the Father raises up the dead and quickens them. They come forth, from the dust of the earth, in incorruption, in honor, and in power; a spiritual body; a house—for the spirit,—not made with hands, AGE-lasting, in the heavens. This is the only Scriptural answer to the question, "how are THE dead raised up; and with what body do they come forth"? There are different orders, there are first and last; but only one way. Christ became the Son of God with power, by the resurrection from the dead. Sown in weakness, raised in power. "Thou madest him (man) a little lower than the angels, thou crownest him with glory and honor." In restitution, man is again crowned with glory; while the creature itself, when delivered from the bondage of corruption, share in the "liberty of the glory of the sons."

If born infants, as when born of the flesh; they would be raised in weakness; thus about half of humanity would in the resurrection, be helpless. Those having any such idea do err, not knowing the Scriptures, nor the power of God. Not one condition or relationship of the old Adam man will survive. In Christ,—we are not in him, the

new man condition now, only by hope,—there is neither male nor female, but a new creation. No old Adam condition survives: no Greek, no Jew, no father no mother, no marrying or giving in marriage, These fleshly relations disappear because belonging only to the natural man, they pass away with the natural man; even as the mortal body itself will cease to be, at the end of the millennial age. Our knowledge of what we shall be, is therefore negative, rather than positive; we know what we shall NOT be. We shall not be as is man born of the flesh, but being reorganized from the dust, a new creation; we shall not start in, where the old left off. A man weak from age, will not with a reorganized body, born of the dust as was Adam, come forth a decrepit old man; but with renewed youth; "his flesh shall be fresher than a child's; he shall return to the days of his youth," (Job 33: 25.) As the old return to more than youthful vigor, "sown in weakness, raised in power;" so the infant must advance in order to fill the new-man physical conditions of power, etc.; this being as necessary a change as for the old to renew their youth.

Thus there will be no helpless infants among the new-born resurrcted race. The text, "as the tree falleth," etc. (Eccle. 11: 3') used as a powerful proof-text against probation in a future life, and which has no more reference to man's condition in, or after death, than does the first part of the same verse; is now used, I believe, by some, to prove that infants will, when born again, be physically undeveloped, as when they were sown in weakness. If they are to be infants in the res-

urrection because sown in infancy; it follows that the old man in his feeble second childhood must also come as he went down. If the one comes up as he went down, why not the other? But notwithstandlng the world, or rather a blinded church is overrun with just such superficial ideas; Inspiration teaches that NO bondwoman conditions will be carried over, or incorporated into the free woman covenant. They will not be born on that plane with the physical defects, or deficiences of the old Adam nature. Restitution means restoring man and the sin-cursed earth, all things, as it was before the fall, even to the manner of coming into life as did Adam, born, not of woman, but "the earth shall be made to bring forth;" not the body that is sown, but a body raised in honor, in power, in glory; a spiritual heavenly body; the resurrection plane being the first heavenly, or holy place of the true tabernacle of SONS; while the groaning creation are delivered into the same liberty and glory as are the sons. It is under the bondwoman covenant, born of the flesh, that man is born a helpless infant; not so, however, under the Eden covenant; in being born of the free woman, there is but one way, born from the earth, even as was Adam, not as an infant; but in power and glory.

There are Scriptures the letter of which seems to teach that infants, sucking children, will be there; "the sucking child shall play on the hole of the asp," etc.; so it says "they shall suck the breast of kings." And again, "then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees," (Isa. 66: 12.) These Scriptures can be readily understood by those who can discern the hidden spirit of the word, not otherwise.

"When they shall rise from the dead they neither marry nor are given in marriage; but are as the angels which are in heaven," (Mark 12: 25.) The angels are servants, not sons; (see Heb. 1.) While in the resurrection mankind are children of God, being children of the resurrection. Christ, therefore, means that they are as the angels, in the one particular of which he is speaking—generative relations. There will be marrying in the resurrection when the marriage of the Lamb takes place. But, like the angels, they do not marry among themselves; since in Christ, there is neither male nor female; but a new creature. That is, every bondwoman condition is eliminated; children born of the flesh, being of the bondwoman.

Not only will there be marrying in the resurrection, but there will be children born; not of the flesh but after the Eden system, begotten of the earth; "the earth shall be made to bring forth," from seed planted by the bondwoman; born not in weakness, as of the flesh; but in power and glory; fully developed on the natural plane, as becomes man born on the second or spiritual plane.

Eve, in the figure, is called, The mother of all living; on the spiritual plane there will be but one mother, since she will be neither weakened by age, nor subject to death. The second birth differing from the natural, in this respect, even as does the priesthood. Christ abiding a priest forever, (for the age;) whereas the Aaronic order was by reason of death, successive. Thus though the condition of sex, husband and wife, will obtain on the spiritual or resurrection plane; even

as with God and the angel of his presence, the pre-existing Christ, it obtains on the Divine spirit plane; still there is but one mother-system on each plane—excepting where death reigns—for the development of the one entire family.

The beginning of life is in absolute weakness; and because of sin and death, the perfect natural is never attained; it is not the plane of development; except for the federal head, the man and woman on the second plane of life; otherwise, it is only for the one purpose of planting seed. Most of the race die in infancy; life is merely entered upon, so that the pre-ordained number to be born again may be planted; then it goes out in death.

On the spiritual plane, life begins, not where the natural ends, but on a higher plane even than the perfect natural would be; that is, the least in the kingdom of heaven, or resurrection age, will be greater than the greatest born of woman. God's plan of evolution in developing Sons and heirs is not by a gradual advance from mere animal life to that of God himself; but by stages, being born anew, by twinkling of an eye changes, first from corruption to incorruption; and again, from incorruption to his own immortal God-plane of life.

There is no such thing as a corruptible man becoming almost incorruptible; they are sown in corruption; they are raised in incorruption. There is no such thing as a spiritual man becoming almost a spirit. The step from corruption or incorruption, is from weakness to power and glory; the step from the spiritual plane, to the Divine is vastly greater; and like the former begins far higher than the spiritual plane ends.

IMMORTALITY OF MOTHER-LOVE.

Sex, on the natural plane will pass away with the natural man. Both male and female, because the Adam is not the father, but only the head of the mother element; "One is your Father; and ye are all brethren." You will notice that Christ is not called a father during the restitution age; he being only the head of the mother system, the Bridegroom and husband. So in the type, Joseph, although the husband of Mary, was not the father of "the man child."

In the development of Sons of God, to the God plane, all will become what God the Father is. Hence, there can be but one order on THAT plane; no female God. Because the female is subject to the male; and the God nature cannot be in subjection to some higher nature, since there can be no higher nature. God is One; and all the Sons of God will be One with Him. Only angelic nature can take a second place, on the spirit plane.

Angels are the woman element, or mother element—I know no better name to give it,—on the Divine plane. Those who have read and understood the paper, "Sons and heirs of God," will understand this. Before he became a Son, Christ was THE archangel, "the angel of God's presence;" the universal MOTHER by whom all things were made. What the man is to the woman, on this present plane; Christ is to the church, on the resurrection plane; and God is to Christ, on the Divine plane. And what God is to Christ, so in the fullness of time, will each and every Son of God hold a similar relation to each of "their an-

gels." And in the resurrection we shall belong to the MOTHER element; and hence, be "AS the angels in heaven."

This is why the heavenly Jerusalem, and all that pertains to it, is this side of the second vail; just short of immortality. On entering the God condition, the whole mother system, head and body, will be transformed into Sons, and God becomes ALL IN ALL.

In the resurrection our body is not eternal, but "age-lasting, in the heavens." On entering immortality, every element of our nature becomes Divine. We are not partly human and partly Divine, nor was Christ; such confusion belongs only to heathen mythology. In the development of children of God, there are three natures; two of which are purely human; the natural man, and afterward the spiritual MAN, soul and body.

Christ had two natures before his resurrection; the outward natural man, and the inward spiritual man; because he was the link uniting the two. We, the espoused bride, have the first nature in fact, and the second by faith. Thus the completed Christ, or seed of the natural woman is being developed into a perfect spiritual man. Then the mother element, husband and wife, of the natural plane. having served its purpose, will cease to be, giving place to the higher mother element of the spiritual plane. While, as we have seen, that also is transformed at the end of the next age to the Divine unchangable God condition of SONS. This undying parental, or mother love of offspring, the most holy of all human or divine sentiments, so far from dying out, is transformed or intensified, in passing from the natural to the spiritual; —as is every God-given element of human nature. —Hence, we may believe that in the new birth, the same love of offspring on the spiritual plane, will be far stronger than on the natural plane; and as no good thing will be withheld, the bride the Lamb's wife, the Rachel weeping for her children, may be comforted by bringing forth her own from the land of the enemy, among firstfruits on the new earth, of resurrected life. "Charity (love) never dies." Why then may not mother love, compared in Scripture to God's own infinite love, be victorious over death? and the bride be eager, first of all, to recover her own? Why then may we not say to mothers in Israel now, "Refrain thy voice from weeping, and thine eyes from tears, for they shall come again from the land of the enemy. There is hope in thine end, saith the Lord, that thy children shall come again to their own border." It is in the resurrection that they come again; and how would it comfort that mother-sorrow, unless THEY, not some body else, recover the children they themselves have lost, and have the mother love, that survves death rewarded? "For their work shall be rewarded, saith the Lord."

There is proof that the trials of this life will remain in our memories; and sorrows can be removed only by a removal of the cause. Christ was tempted in all points like as we are; and what for? that he, might be able to succour them that are tempted. How would his trials during this life, help him as our high priest, if blotted from his memory? And as priests and kings, we shall know even as we are known, by our high priest.

Children having had little or no experience in this life, we may reasonably suppose, will be entitled to a longer probation than others in the next life. Why then may not mother love, which God so honors; the Rachels weeping for their children, be the first to be gratified? The risen Christ remembered those he had loved the most in this life. And if in being rewarded for every deed implies a clear knowledge of our former life, and a recognition of those to whom we have done both good and evil; surely love, that "never faileth," especially mother love, will not be extinguished. The strong presumption therefore, is that those constituting the Elijah, who is to "restore all things," will have their strong desire to bring forth their own, fully satisfied.

So even in passing from the highest human to the Divine immortal God condition, LOVE that never faileth, ceases not though the entire mother principle is transformed into Sons and heirs; it has only then passed through the developing process from its lowest human stage, up higher and higher to its ultimate Divine, from which it eminated, for "God is Love."

Originating in the bosom of the ONE great Father in the desire to multiply HIMSELF; the love of God was centered in Christ, the universal mother, "the beginning of the creation of God;" who "came out from the Father." Thus, "the love of God, which is IN Christ Jesus our Lord," ultimately comes back to Fatherhood, multiplied in the bosom of myriads of Sons of God; who, in turn, with "their angels," the angel of their presence, like the original Father; are also to become

Fathers of other families; each Son becoming "a mighty God, an everlasting Father." Thus God who is infinite, will go on multiplying himself throughout endless ages; since Love NEVER faileth.

PARABLE OF THE TEN VIRGINS.

This parable of Matt. 25: covers this movement beginning in the autumn of 1840, when the 6th trumpet, beginning with the environment of Constantinople by the Saraceen army on July 28th, 1449. That trumpet sounded 391 years and 15 days; ending August 12, 1840, when that Mohamedan power in Europe, became "the sick man."

This advent movement, beginning as above, will end only with the "times of the Gentiles," ~~in the autumn of 1915~~. Its measure, therefore, is 75 years, or one generation, which will not pass away until all these things be fulfilled.

The one thing I now want to refer to, is the fact of this movement being an epitome, a representation in a small way, of the entire gospel age.

In all Christ's parables referring to the gospel, like that of the sower, they reach from the Son of man sowing good seed, to the end, or harvest of the age. Also the net, &c. &c. gathering good fish and bad, reaching to the separating time.

This parable of the ten virgins, however, is the exception; belonging exclusively to the last generation. And yet it is an epitome of the whole. Like all of them, it represents the church, or kingdom of heavens. But unlike all others, he places it in the future, "THEN shall the kingdom of heav-

ens be likened," etc. Still, like the others, it represents what the others represent; although it belongs at the end of the age; reaching to even after the Bridegroom comes.

No prophecy of the Scriptures has ever had a clearer fulfilment than this, thus far from 1840, until the present time. And I doubt whether one can belong to the movement, and yet fail to recognize it. The fulfilment in all its details, as in that explained in Mark 4: 13–20, which see, carefully noting the rule there given to apply in explaining all parables.

The going forth, from 1840 to '43-4; the tarrying, the cry AT midnight; the going away by the foolish virgins to buy oil; &c. &c. have had a literal fulfilment. The cry at midnight, "Behold the Bridegroom!" (R. V.) was made, claiming that he CAME as king, (his final character) in the spring of 1878;—came as a Spirit, all the coming there is ever to be.—Then all those virgins arose and trimmed their lamps. This was from spring to autumn of '78; a thorough re-investigation of our whole position. No new supply of "oil," to replenish our lamps was resorted to until the August HERALD, of 1878, came out.

The spring of 1878, was 37 1-2 years from August 1840; and 37 1-2 years more reaches to the autumn of 1915, when the times of the Gentiles are supposed to end. In that "cry" made at midnight, we tried to make it clear that he was present, and that coming into the true condition, he might materialize and meet us at any moment.

Surely the parable was thus far fulfilled, in the great movement culminating in 1844; the tarrying, and the cry, made at midnight. That that cry was premature, is evident; because the foolish virgins asking for light, and failing to get it, go away to buy; and while they were gone, the bridegroom came; hence, he did not come at midnight.

It was in August, 1878, that "the faith once delivered to the saints," as we now hold it, began to be restored. One part of the virgins have this additional supply of "oil;" the others believe he came, when that cry was made; and as yet have had no success in buying oil.—Nothing that ANY of them had in their lamps, prior to, or when that cry was made, was sufficient to light them to the bridal-chamber; hence, according to the conditions of the parable, those who tried to continue on with WHAT THEY THEN HED, came too late.—

Now I cannot believe any one can be of the wise virgins in this movement, and yet reject the fulfilment, thus far, of this parable. One cannot be in this movement, and in the light, and not know it, when their attention is called to it. And certainly no prophecy can have a plainer fulfilment than this, that is this day being fulfilled in your sight.

But we have referred to the fact that it represents, like his other parables, the developing condition of the kingdom of heavens; and therefore, the gospel age; much in little; an epitome.

In the gospel age, there was to be a falling away from the faith, to doctrines of devils. The gospel faith, hinges on Adamic restitution, Christ coming again in a resurrected body of flesh. We all believed this in 1843. But in 1878, the falling away to doctrines of devils, rank spiritualism

had come. With that, came also the same idea, as in the original falling away, that death was only to the body, the spirit going immediately to its reward. Thus the Russell faction, and others now believe that, Christ having come, saints on dying, go immediately into the immortal spirit life, and do not sleep.—Just as the papacy and nominal christendom have believed since the church lost sight of restitution in a second Adam.—This however, did not obtain, they say, until 1874 or '78.

But even this 'falling away,' does not quite fill the picture; the harlot church of Rome arrogates for her priesthood, the authority to forgive sins. This has ever been the strong hold of the "mystery of iniquity;" hence, the picture would fail in an important feature, as an epitome of the gospel age, if this blasphemous arrogancy of Satan was omitted from the little picture. And sure enough, here it comes, from the pen of C. T. Russell, who says, in one of his publication just handed to me,

"While this ministry of reconciliation, belongs in its fullest sense, to the next age, yet even now, any member of the Royal Priesthood, [of which he himself is now the earthly representative,) may say to those who believe and repent Thy sins are forgiven thee, as did our Head."

Surely, the picture is complete: "THEN shall the kingdom of heaven (which always represents the gospel church,) be likened to ten virgins which took their lamps and went forth to meet the bridegroom; five of them were wise, and five foolish." But in the harvest, he will send forth his angels, and THEY shall gather out of his kingdom all things that offend, and them which do iniquity. May God open the eyes of some now with these foolish ones.

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BIBLE CHRONOLOGY.

The belief that 6000 years would be the measure of this groaning creation as it now is, and the 7th 1000 would be a millennium of glory, is deeply rooted in the faith of the church from its earliest history; and although not directly affirmed in holy Scripture, it seems to be indirectly supported by much evidence. But in reckoning from man's creation, we are including time which does not belong to the "natural man." Adam was a figure of him that was to come, (Rom. 5: 14:) not being born of woman, he was not a natural man, but a figure of a spiritual or resurrected man.

That which is spiritual is not first, is true; but that which is natural; and yet the free woman system, though barren, precedes that of the bondwoman; Sarai was before Hagar. So Paradise, or the spiritual man condition, preceded the natural man condition. "The son of the bondwoman is born after the flesh," (Gal 4: 23, R. V.). Thus the unfallen Adam, brought forth from the earth, —as will be the resurrected man, when the earth shall be made to bring forth, and a nation be born at once,—cannot be reckoned with the natural man. Hence, the measure of the natural, which